Resource Materials

JUSTICE, PEACE AND THE INTEGRITY OF CREATION

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials

THE ROAD TO SEOUL

Participants from many churches as well as ecumenical organizations and movements will gather in Seoul, Korea, from 5-13 March, 1990, at a world convocation to covenant together to work for justice, peace and the integrity of creation or the preservation of the environment. This event is being sponsored by the World Council of Churches. Besides the preparations directly leading to it, there have been and will continue to be many national, regional and confessional commitments to JPIC. The "JPIC process" or "Konziliar Prozess", as it is usually called, has now become a world-wide movement. While all of these initiatives are responses in particular situations to the issues of justice, peace and the preservation of the environment, they are also in their own ways preparations for the world convocation and will contribute their richness to this event.

This issue of JPIC Resource Materials, the seventh in the series of resource kits, provides information both on the immediate preparations for the World Convocation in Seoul and on JPIC as a world-wide movement.

The second JPIC brochure provides in a nut-shell what the convocation will be about.

The second draft document for the world convocation is in three parts followed by a separate document with appendices that provide background information on the major positions taken in the document on what has been called "the three great instabilities of our time" - justice, peace and the integrity or wholeness of creation. The Preface outlines the method that will be used by the convocation to deal with this document. It is our hope that you will circulate and use this document as widely as possible.

7.1-4 present the "stories" of just four out of the many regional initiatives on JPIC: the Pacific, Europe, Latin America and Africa. 7.5 tells the story of the involvement of Orthodox Churches and theologians in the issues of JPIC; and 7.6 is the response of the World Alliance of Reformed Churches to JPIC.

7.7 is a list of the daily Bible texts that will be used at the convocation.

7.8-9 are articles on the situation in Korea and how the quest for the re-unification of Korea impinges on the major problems and concerns for JPIC. 7.10 is an article by Professor Kwang-sun

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(David) Suh, a well-known Korean theologian and churchman, and 7.11 is a paper prepared by the WCC Commission on International Affairs (CCIA) on the issue of the re-unification of Korea. This paper was presented for reception and adoption by the WCC Central Committee that met in Moscow in July, 1989. Hence, we end this collection of resource materials by rooting JPIC in the struggles of the land in which we will be holding the world convocation.

We send these materials to you hoping that you will not only find them useful in your own situation but that they will also prompt you to pray for the World Convocation on JPIC.

D. Preman Niles

Volkmar Deile

JUSTICE · PEACE INTEGRITY OF CREATION

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World Convocation, Seoul/Korea, March 6–12, 1990
World Council of Churches

The World Convocation on Justice, Peace and the Integrity of Creation Seoul, Korea, March 1990

- an ecumenical adventure -

The world belongs to God.

Today, God is calling the churches to embrace and confess this truth.

Inequities and human suffering are becoming entrenched throughout the world: in such a time, the churches are called to incarnate God's justice.

Wars and rampant violence threaten to destroy the world: in such a time, the churches are called to make manifest the peace of Christ.

The world's fabric of life is being torn to shreds: in such a time, the churches are called to make known and work for the integrity of creation.

Today, God is also calling the churches to repent: to turn away from the powers of death and to make decisive commitments to justice, peace and the integrity of creation.

The churches are beginning to hear God's call and to respond.

This world belongs to God.

Beginning of the first draft document for Seoul.

WCC-Photo: Peter Williams

"Towards an Ecumenical Theological Affirmation on Justice, Peace and the Integrity of Creation"

Sheba Renuka, Class VI a.

The first draft of this preparatory document has been circulated to the churches and organizations that will be participating at the World Convocation and to others, in preparation for this event. Comments and criticisms are being collected so that there may be wide participation in formulating the theological basis of the affirmations and covenants to be made at the Convocation. The Preparatory Group for the World Convocation will issue a second draft at the end of this year.

Part I of the document describes the present situation and the response of the churches to it. It provides the theological foundation for Part II which deals with the affirmations that the churches are called to make.

In the revised second draft of the document, a new Part III will propose covenants to be made on the three issues agreed by the WCC Central Committee:

the international economic order and the debt crisis,
the militarization of the world with "total security doctrines and strategies",
the so-called "greenhouse effect", due to pollution and the irresponsible use of the earth's recources.

The Convocation will discuss part I and make its comments. It will debate and revise part II and III and make proposals to be adopted by the Convocation.

Part I
Following the text quoted at the beginning of this pamphlet, the document goes on to identify the threats to life in the present age and point to the interdependence of creation which must be respected if we are to deal with the crises posed by these threats.

- the *reign of injustice* expressed in the international debt crisis, world poverty, the major world communication systems, sexism, racism;

- *wars and rumours of war* expressed in the escalating arms race, the reliance on the production and deployment of nuclear weaponry as a basis for security, the many (proxy) wars that are destroying especially many parts of the world, and the private arms industry that is outside any real political control;

- *endangering creation* expressed in the "greenhouse effect", deforestation, acid rain, unlimited exploitation of resources and unbridled biotechnology.

Part I also discusses the *response of the churches* called to discern the signs of the times, to confront these threats to life with the power of the Gospel, to confess our faith as a prophetic movement of resistance and as a proclamation of the good news of God's redemptive action in Jesus Christ.

Part II begins by saying "The Christian community is called to embody in its life and witness the presence of the Realm of God. The powerful biblical symbol expressing the nature of this community is the covenant, a covenant God makes with the whole of creation and with a people, a covenant that then finds expression among the people and with all of creation. Rather than being an exclusive inward-looking defensive symbol, the covenant community can be visualized as a circle of interdependence and solidarity and of mutual empowerment and sharing. The covenant reaches out and embraces the political, socio-economic and ecological realities in which the community lives. The covenant community also breaks through all national, class, racial and other boundaries as a truly ecumenical community. The covenant is a covenant on behalf of the poor, oppressed and suffering creation. The priestly task of healing brokenness in renewing the covenant and the prophetic task of resisting the forces of destruction belong together."

The Preparatory Group is proposing for the World Convocation a set of eight affirmations on:

1) God as the sovereign over every form of power;
2) God's love for the poor;
3) the land belongs to God;
4) Jesus Christ is the truth;
5) the beauty and equality of all races and peoples;
6) both women and men are created in the image of God;
7) the peace of Christ;
8) the Creation belongs to God.

The affirmations lead to a call to covenant for justice, peace and the integrity of creation to give concreteness to the affirmations. (Part III)

정의 · 평화 · 창조의 보전

Justice, Peace and the Integrity of Creation, written in Korean.

The Ecumenical Significance of the World Convocation

Though an initiative of the World Council of Churches, the World Convocation will bring together as full participants representatives not only of the WCC member churches, but also of Christian World Communions, regional and other ecumenical organizations, the Roman Catholic Church and other churches not members of the WCC. It will be a widely representative Christian gathering brought together to reflect on the common witness that the churches are called to give today, a response to a call from God and an attempt to find common ways of obedience in a time of crisis.

We are facing a global crisis. Humanity has acquired the capacity to destroy itself and indeed the whole of creation. It is becoming clearer and clearer that developments cannot continue on their present course if a catastrophe is to be avoided. The seriousness of the crisis is sharpened by the fact that the threats to justice, peace and the integrity of creation are inseparably connected.

More and more people realize that a radically new orientation is required. A movement of resistance is taking shape in all parts of the world – a search for alternatives. As the threats to survival increase, more and more Christians are impelled to seek a response on the basis of their faith and hope in Christ.

The World Convocation will provide an opportunity to give expression at the international level to the stirring within the churches, to analyze the crisis in the light of the Gospel, to clarify together the common response of the churches to it and lead them to new commitments.

The Tasks of the World Convocation

As mandated by the Executive Committee of the World Council of Churches, the World Convocation is called "to make a theological affirmation on justice, peace and the integrity of creation, to identify the major threats to life in these three areas and show their interconnectedness, and to make and propose to the churches acts of mutual commitment in response to them".

The Preparatory Group, made up of representatives from the churches and organizations participating in the World Convocation, described it as

> the *place* where the churches agree together to engage themselves in the struggles for justice, peace and the integrity of creation and to make that engagement evident in common confessions of faith and united actions that span confessional and geographical boundaries.

The World Convocation will not be the end of the process that was envisaged by the Sixth Assembly of the WCC (Vancouver 1983) which called upon churches "to engage in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of creation". Rather, it will be, as the WCC Central Committee saw it "a decisive step towards fulfilling the call of the Vancouver Assembly".

The Convocation will address all member churches of the WCC, as well as the other churches and organizations who have sent participants. It will share with them its affirmations and commitments or covenants for action with the request to make them their own.

The WCC Seventh Assembly in Canberra, Australia, in February 1991, will respond to the findings of the Convocation. It will be an occasion for receiving, discussing and implementing the concrete proposals of the Convocation in the life and work of the World Council of Churches.

Who will participate

Participants in the World Convocation will include 350 persons from the member churches of the World Council of Churches, 150 from the Christian World Communions, regional and other ecumenical organizations and churches that are not members of the WCC, including a group from other faiths, staff, stewards and visitors. There will be pre-meetings of women, youth and movements.

Moderators: Dr. Marga Bührig and the Most Rev. W. P. Khotso Makhulu, both presidents of the WCC.

Programme of the World Convocation

The Convocation is not just another consultation or meeting on justice, peace or the integrity of creation. Rather, it is a high point in a process that enables churches and Christians to make acts of commitment on these issues.

The flow of the Convocation will follow day by day seven liturgical moments – a sequence that also reflects the covenant renewal ceremony as described in Joshua 24.

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Monday, 5 March: Opening reception and Korean presentation.

Tuesday
6 March: Praise and Adoration
(Psalm 104, Matt. 5: 43–48, Rev. 7: 9–17)

The Convocation will give praise and adoration to the God of justice and peace for the givenness of life and the whole created universe – its beauty, its challenge and for the promise of God's shalom.

Wednesday
7 March: Penitence and Confession
(Amos 5:7, 10–24, Psalm 51: 3–19, Mark 1: 14–15)

The Convocation will respond to the brokenness of creation and of human relations, acknowledging in penitence our own role in it as churches and Christians.

Thursday
8 March: Proclamation of the Word
(John 1: 1–18: Isa. 55: 6–13, 1 Pet. 3: 8–17)

The Convocation will celebrate what the Bible and the Christian faith have to say about justice, peace and the integrity of creation and as basis for our Christian concern and commitment.

Friday
9 March: Affirmation of Faith
(Rom. 8: 1–27, Deut. 30: 6–5, Luke 4: 16–30)

The Convocation moves on to affirm "the hope that is in us that is the basis for the signs of hope, acts of solidarity, movements for justice, peace and the safeguarding of the creation that are already evident and active in many parts of the world".

Saturday
10 March: Intercession
(Matt. 6: 5–13, 1 Sam. 2: 1–10, 1 Tim. 2: 1–4)

The Convocation will focus its attention on concrete situations where racism, violation of human rights, environmental destruction, militarism and other threats are painfully experienced. Our intercession will evoke and confirm the need to stand together in resisting these threats to the continuance of life on our planet.

Sunday
11 March: Commitment
(Isa. 58: 1–12, Gen. 9: 8–17, Matt. 16: 24–26)

It is expected that the Convocation will deliberate and adopt a series of affirmations, which will have been discussed and formulated earlier in the programme; affirmations that express the commitment of the participants in specific areas of justice, peace and the integrity of creation.

Monday
12 March: Covenanting and Sending Forth
(Jer. 31: 31–34, Cor. 11: 23–26, John 17: 1–26)

As a response to God's convenant with us and the whole of creation, the pariticipants will covenant to act together on specific issues and the Convocation will conclude with a service of covenanting and celebration.

Elements of the Convocation:

Plenaries with speeches, panels, discussions,
Working Groups,
Worship Services
Testimonies.

Regional Inputs:

Korean presentation,
regional meetings, open to receive covenant initiatives from local, regional and national levels.

Address of the local Organizing Committee in Seoul, Korea:

Korea Preparatory Committee
c/o Korean Council of Churches
706, Christian Building
136–46 Yung Dong
Chongroku, K.P.O. Box 134
Seoul 110–701, Korea

JPIC-Resources

1. Towards an ecumenical theological affirmation on justice, peace and the integrity of creation, first draft for the World Convocation (29 pages), available in English, French, German and Spanish;
2. Second draft document for the World Convocation, available by December 15, 1989, in English, French, German and Spanish.
3. JPIC Forum: a quarterly newsletter, available in English, French, German and Spanish; (The next issue will contain special information on Seoul).
4. JPIC Resource Material Kits, available in English:

   No. 1 Foundation Documents;
   No. 2 Discussion on the meaning of covenant;
   No. 3 Historic ecumenical positions on justice and peace and the integrity of creation and reflections on the JPIC process;
   No. 4 Reflections on the integrity of creation;
   No. 5 Bible studies and worship materials on JPIC;
   No. 6 First draft of the theological document for the World Convocation, a paper on the Roman Catholic contribution to JPIC and Orthodox perspectives on justice and peace;
   No. 7 (to be published in December 1989): Regional inputs into the JPIC process: summary reports about regional JPIC meetings held in different continents.

5. "Resisting the Threats to Life", a book by JPIC Director Dr. Preman Niles, combining stories and analyses with a call to common action in safeguarding justice, peace and the integrity of creation. Available from the WCC Publications Department.
6. This leaflet, available in English, French, German and Spanish.
7. Posters for the World Convocation in English, French, German and Spanish.
   Dimensions: 90 × 139 cm (SFr. 2,— p. piece)
   29 × 21 cm (SFr. 0,50 p. piece)
8. Bible texts and worship material for the World Convocation.

An Invitation to Collaborate

The World Convocation on Justice, Peace and the Integrity of Creation that is to be held in Seoul, Korea, 5–13 March, 1990, needs your support and prayers. What can you do?

1. Pray for the World Convocation and the many national and regional efforts being made to confess our faith in Jesus Christ as the life of the world and, as a part of that confession, to resist the threats to life in our time.

2. In your own country, town or village, establish a study group on the issues of justice, peace and the integrity of creation using resources that are available on JPIC. Include participants from your country in this work.

3. Use the programme structure of the World Convocation together with the Bible readings that have been provided to plan your own services to accompany the Convocation in March and your own series of covenanting to address both local and global issues on justice, peace and the integrity of creation.

4. You are cordially invited to attend the World Convocation in Seoul as a visitor at your own expense. Visitors may participate in all aspects of the programme with the exception of the working groups.

5. Collaborate in the reception process of the results of Seoul in your church, community or group.

Journalists who desire to be accredited to the World Convocation in Seoul are kindly requested to get in touch with Publications Department at the WCC.

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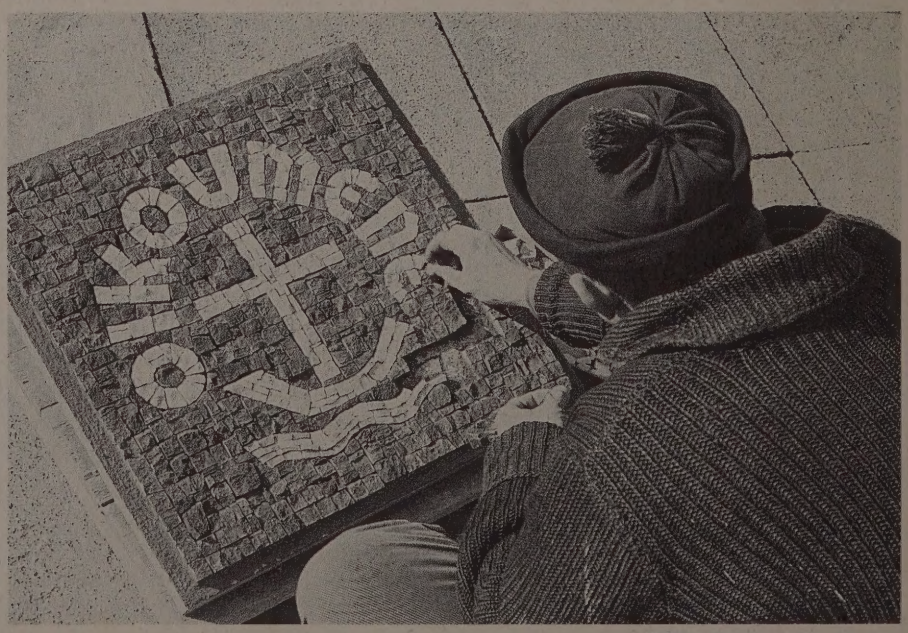
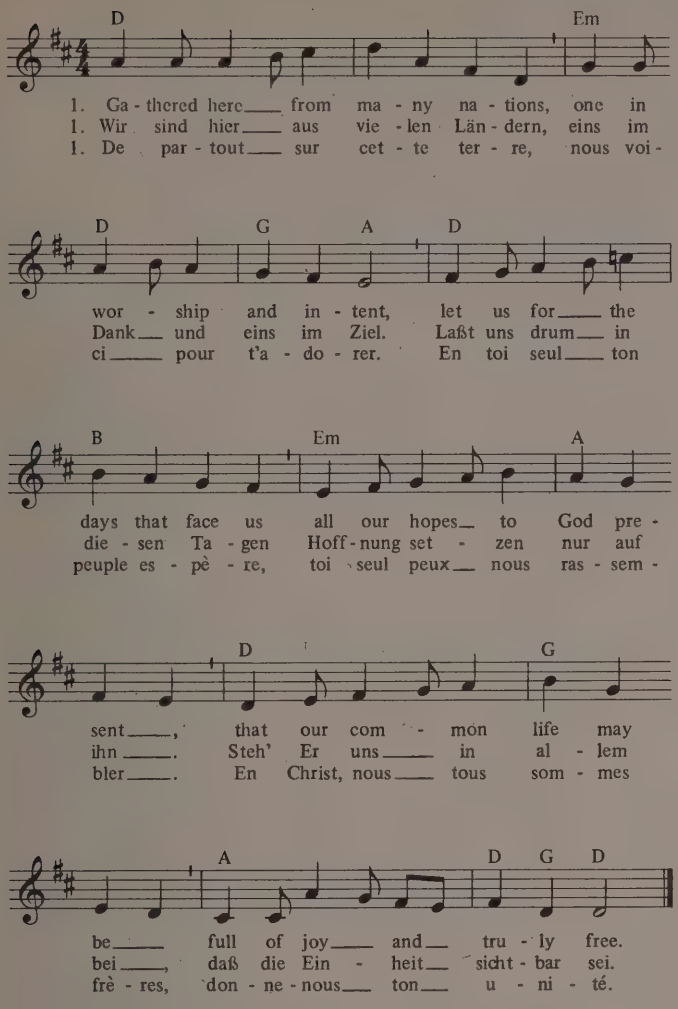


WCC-Photo: John Taylor

Doreen Potter 1970



2. May the spring of all our actions / be, O Lord, your love for man; / may your word be seen and spoken / and your will be clearly done. / Help us, who your image bear, / for the good of each to care.

3. Give us grace to match our calling, / faith to overcome the past; / show us how to meet the future, / planning boldly, acting fast. / Let the servant-mind of Christ / in our life be manifest.

4. Now ourselves anew committing to each other and to you, / Lord, we ask that you will train us / for the truth we have to do; / that the world may soon become / your great city of shalom.

F. H. Kaan 1972

2. Deine Liebe zu den Menschen / treibe uns zu Taten an, / die der Welt dein Wort verkünden, / daß dein Wille sei getan. / Hilf uns, deinem Bilde gleich, / mitzubau'n an deinem Reich.

3. Gib uns Kraft, dir nachzufolgen. / Altes wird durch Hoffnung neu. / Zeig uns Wege in die Zukunft, / neues wagend ohne Scheu. / Nur im Dienst bezeugt ein Christ / ihn, der aller Diener ist.

4. Herr, wir preisen deine Treue / und erneuern unsren Bund. / Unser Tun und unser Reden / mache deine Wahrheit kund. / So wird bald die Welt zur Stadt, / die Schalom zum Wappen hat.

Konrad Raiser und C. M. de Vries 1972

2. Que ton amour pour les hommes / s'exprime en nos actions, / que ta parole résonne / jusqu'au cœur des nations, / pour que bientôt l'heure sonne, / de notre libération.

3. Rends-nous aptes à la tâche / que tu places devant nous. / Pour avancer sans relâche, / vers le but dirige-nous. / Pour que le monde entier sache / ce que Christ a fait pour tous!

4. Tu nous veux à ton service, / et ton service est concret: / lutter contre l'injustice, / témoigner de tes bienfaits. / Pour qu'en tout lieu chacun puisse / t'adorer, Dieu de la paix!

Etienne de Peyer 1972

reprint from 'Cantate Domino'

An Affirmation

Affirmation on peace and justice

People:
I believe in God, who is love and who has given the earth to all people.

I believe in Jesus Christ, who came to heal us, and to free us from all forms of oppression.

I believe in the Spirit of God, who works in and through all who are turned towards the truth.

I believe in the Community of faith, which is called to be at the service of all people.

I believe in God's promise to finally destroy the power of sin in us all, and to establish the Kingdom of justice and peace for all humankind.

Group A:
I do not believe in the right of the strongest, nor the force of arms, nor the power of oppression.

Group B:
I believe in human rights, in the solidarity of all people, in the power of non-violence.

Group A:
I do not believe in racism, in the power that comes from wealth and privilege, or in any established order that enslaves.

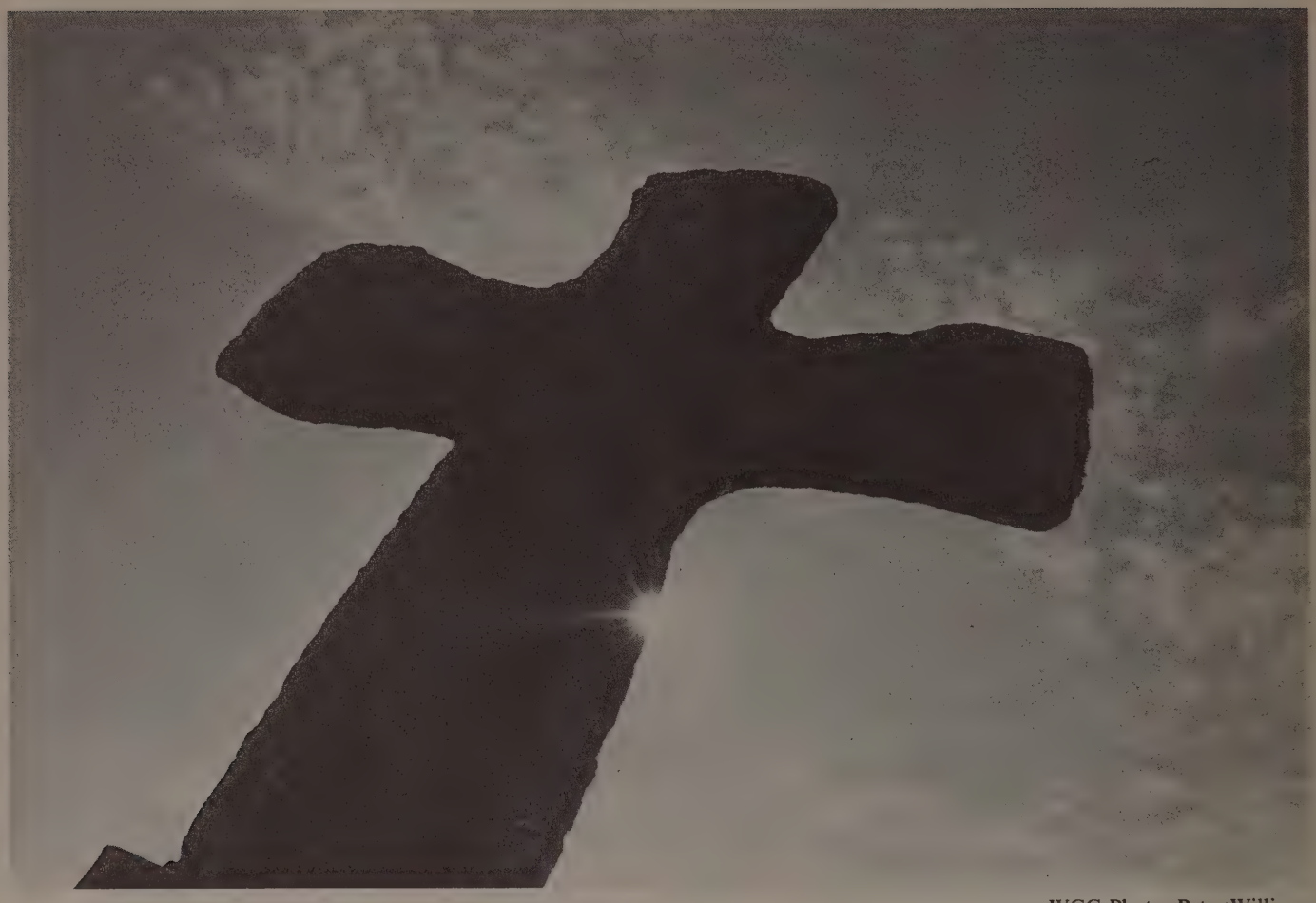
Group B:
I believe that all men and women are equally human and that God intends for the world, an order based on justice and love.

Group A:
I do not believe that war and hunger are inevitable and peace unattainable.

Group B:
I believe in the beauty of simplicity, in love with open hands, in peace on earth.

People:
I do not believe that suffering need be in vain, that death is the end, that the disfigurement of our world is what God intended.

But I dare to believe, always and in spite of everything, in God's power to transform and transfigure, fulfilling his promise of a new heaven and a new earth where justice and peace will flourish.



WCC-Photo: Peter Williams

THE WORLD BELONGS TO GOD

Lord, make us instruments of your peace.
Where there is hatred, let us sow love;
where there is injury, pardon;
where there is discord, union;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
Grant that we may not so much seek
to be consoled as to console;
to be understood as to understand:
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

Prayer of Francis of Assisi

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials 7.1

A Pacific Contribution To Justice, Peace And Integrity Of Creation

by Akuila Yabaki

Pacific christians have a vision of JPIC which they want to share with the rest of the world.
"Justice" and "peace" we think are abstract terms when removed from creation. We need to recapture that sense of togetherness and interdependence which we have in Pacific cultures. We are extended family people. We have an advantage in understanding our interdependence, our sense of belonging together, our call to openly accept eachother as brothers and sisters, within the family, across villages and towns, and across nations.
In a number of Pacific languages the word "womb" is also used for "land". Parallel words exist in Samoa, Tonga, Tahiti and Tuvalu. In my Fijian culture "vanua" is land but also people. The word for land and people incorporates mountains, rivers, valleys, plants, trees and practically everything on the face of the earth, soil of the earth itself. But the word also refers to customs, traditions, ancestors, beliefs and values! Vanua or womb covers all these things. Pacific people cannot understand themselves without these things. There is an undivisibility and interdependence between human life and the rest of the created order. Our ancestors believed that the sea was an intergral part of the land, and land of course includes people and all those things which are part of the wholiness of a Pacific person. The day a little one is born he or she begins a life process of learning to relate to the sea and land. Through legends and myths told by grandparents, he learns that the fish, reef, corals and lagoons and sea-beds are part of that wholiness, that totality of which he is an integral part.
Integration of creation therefore is a living tradition, a reality, not a new consciousness which is brought to us from the outside. Old creation stories of the Pacific show how human beings and nature live in harmony with eachother. Pacific people have always lived that way, for centuries.

"Nuclear Dumping - A Contempt Of Creation"

In their recent history, the Pacific people have been passive participants in nuclear activities in their region.

Nuclear tests were conducted by the British when they began detonating bombs in Monte Bello Islands, just off the North West coast of Australia. They later moved to the Australian mainland but the Australian army banned the programme. The British use Christmas Island in 1956 and 1958. France tested nuclear bombs from Algeria to Mururoa and Fangataufa Atolls in the Tuamotu Archipelago. Well over forty atmospheric nuclear tests and 106 underwater tests have been made so far on Mururoa and Fangataufa in French Polynesia.

But now one of the greatest problems associated with nuclear power is the disposal of wastes. It raises imminent dangers.

The US military has already made limited use of highly radio-active Runit Island and Enewetok Atoll as a dumping ground for plutonium and other contaminated material. Both the US and Japan are to undertake feasibility study of Palmyra Atoll as a place to store such nuclear wastes and fuels.

The Pacific Conference of Churches has recently noted with alarm and concern the plans by the Marshall Islands and US Governments to store highlevel nuclear waste in Enewetok and Bikini Lagoons, and to import US household and municipal waste for landfill usage in Taongi Atoll. In accordance with our commitment to a nuclear-free Pacific, and our concern for the environment, we strongly oppose such plans.

The Pacific people are called oceanic people. They derive much of their livelihood from the world's largest ocean.
Pacific people therefore stand to suffer as the oceans are a living, interconnected environment that can return radio-active wastes to humans via the ocean's food chain.

We believe that as stewards of the earth we have a responsibility to ensure that activities which put at risk any part of God's creation not be undertaken. The storage of high-level nuclear waste, and the dumping of so-called **"non-toxic"** solid waste, are such activities risking as they do immense and irreversible damage to the environment.

In 1988 the Tonga Government set an example for Pacific countries when it took a bold decision not to allow a US related company, **OMEGA**, and its subsidiary **TEC** to import hazardous wastes into the Kingdom for incineration. The Cabinet also took steps to introduce immediate legislation to regulate, control and avoid introduction of all toxic hazardous waste materials. (Pacific nations have formidable potential to prevent nuclear dumping if they only put long-term human needs over the short-term economic gains.) The lives and future of the Marshallese people, the Tongan people and other people of the Pacific are surely more precious than these immediate material profits.

The integrity of creation implies that every creature is related to every other creature as part of one inter-dependent community. It is important for human beings to learn this truth for we have thought of ourselves as apart, above, separate from the rest of creation. The proposal to dump nuclear or toxic wastes in **"empty islands"** and vast expanse of ocean shows a lack of foresight and shere contempt of the rest of creation.

We have a God given responsibility to seek a peaceful association with creation and nature and oppose the error of denying our fellow creatures any legitimate rights of their own. Whole species of plants and animals in land and sea are being irrevocably wiped out. Not only do human beings depend on plants and other living things for life but living creatures also depend on us.

More than ever before we are called to formulate policies which are sensitive to the interdependence on which creation depends.

What Pacific People Expect Of Our Partners In The Struggle For Justice, Peace And Integrity Of Creation.

An end to unwanted and life-threatening nuclear testing and dumping.
In French Polynesia concern about the French government's continued nuclear tests has greatly increased. The Evangelical Church there has several times gone on record as opposing the tests. One of its most recent statement, August 1989, re-affirmed its opposition to the testing and requested the authorities concerned to enter into the process of ending the testing.
The Pacific Conference of Churches at its Sixth Assembly, September 1986, again strongly condemned current and planned programmes for testing, selling, deploying or transit of nuclear arms and dumping nuclear wastes in the Pacific.
"We cry out! Stop, stop your outrageous nuclear programme. Have you become prisoners of arrogance? Will you make us your victims, using our land and sea to maintain your national pride?"

To end the unwanted nuclear activity we want the United States and France to sign the South Pacific Nuclear-weapons Free Zone Treaty, called the Rarotonga Treaty. The US and France have so far refused because the Treaty would prevent the two countries from developing their military role in the Pacific region.

Greenhouse Effect

The scientific evidence is now conclusive that the Greenhouse Effect will prove an important problem for humans.
The planting of millions of trees is being advocated to help reduce the CO2 level in the atmosphere. But in the Solomon Islands and Papua New Guinea there are native forests which need not be destroyed. We need support for forests to be conserved today, so we need not plant them for tomorrow.
Atolls and raised coral islands such as Tuvalu and Kinbati will be the first to go under should the sea-level rise as result of the melting of polar ice due to an overheated atmosphere. The South Pacific Forum 1988, set up a committee to look at the Greenhouse Effect Issues and to suggest safety measures which Pacific governments should take.
We need to support and help one another internationally to save us from this global threat.
We need support for the right and autonomy of the government of the Marshall Islands in the North Pacific to make decisions in the interests of all its people, decisions which are environmentally sound and in which long-term benefits are not sacrificed for short-term gains.

In New Caledonia, the French have a strategy post for their nuclear-powered maritime force, allowing them to remain a military power in the Pacific.
With such a display of power, France's military status is enhanced, the demands of national pride met. But at what cost? Just who is it that benefits from such a presence?
France now pours huge amounts of aid into the Pacific - 52 Renault trucks and one helicopter to Fiji all at once. For what reasons?
These questions must be asked again and again until they can't be ignored and France is forced to account for its actions.

In all these things we have a responsibility to care for the world God has created and we will be held accountable.
Not only are we accountable to God, the creator and sustainer of life, but owe a debt of accountability to each other and to future generations.

Finally, the Pacific Conference of Churches is saying to you: the earth, like those who inhabit it, is limited in its ability to suffer exploitation. God has made creation as an inter-dependent and intimately inter-woven whole. Anything that endangers the delicate balance of this relationship, risks the destruction of the whole.

We must not let this happen!

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials 7.2

BASLE 1989: FESTIVAL OF THE PEOPLE OF GOD

by José Leite

What is going on here? Why all these people? Why this festive air? Some of the inhabitants of Basle or tourists who happened to be there during the week 16-21 May, 1989 must have asked such questions.

The questions are simple and obvious, but the answers they deserve are not easy to provide, even for someone like myself, who had the good fortune to be involved not only in the events of that week but also in the whole preparatory process which for long months (nearly a year and a half) preceded it.

For readers in our ancient European continent (which at this moment is passing through a process of transformation unparalleled in its history) or of other regions of the globe, who may not have followed closely the course of this Assembly, or for those who have still little or no information regarding the significance of 'Basle 89' for the ecumenical movement in general, for the history of the Church, and even, dare one say, for the history of humankind, I think it necessary to explain, however briefly, the origin of this great gathering of European Churches. I shall try then to describe, were that possible, the spirit and content of that unforgettable week, and then present some lines of reflection based on the Final Document on how this might be used in what is called the 'conciliar process' for Justice, Peace and the Integrity of Creation (JPIC).

The Origins of Basle

In the Seventies the World Council of Churches through its Commission on the Churches' Participation in Development (CCPD), launched a programme on the theme of a 'Just, Participatory and Sustainable Society' (JPSS). The unfolding of this programme and the growing interest and responsibility of the Churches in matters of economic justice, militarism and disarmament, environment and ecology, led the WCC VIth Assembly in Vancouver, Canada, in 1983, to launch an appeal which was to lead to a new process: 'To engage member churches in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of all creation should be a priority for WCC programmes.'

The die was cast, and cast ecumenically! The Churches of the Pacific were protesting against nuclear tests and their consequences, the Churches in Africa were witnessing the deterioration of their environment by uncontrolled deforestation, the Churches of Latin America were calling for justice and a

new type of economic relations between North and South, the Churches of Europe were weary of the political divisions of their continent. For those and many other reasons the Vancouver appeal met with a good reception within the ecumenical movement. Churches, movements and groups connected with them, and Christians individually, began to bestir themselves and ask 'what shall we do? What shall we do in these circumstances?' (They realized that the matters in question have to be discussed and dealt with collectively: war, social and economic injustice, nuclear or chemical pollution, racism, sexism or human rights violations have no frontiers and cannot be solved on an individual basis).

Leaving aside what is happening in other regions (since space and allotted theme preclude it), let us see what response or, rather, incipient response came from the Christians of Europe. What reception did they give the Vancouver appeal, and what reply are they making to it?

The first step was taken with the resolution passed at the IX Assembly of the Conference of European Churches (CEC) in Stirling, Scotland, in 1986:

> "During the coming period, CEC should continue and strengthen its work on peace and disarmament. This should include reflection on the economic and social consequences of the arms race.
>
> We recommend that in the context of the conciliar process for justice, peace and the integrity of creation initiated by the WCC, CEC should take the initiative together with the CCEE in preparing and holding a "Northern Assembly" of the churches of the northern hemisphere, in particular in the states which are signatories to the SCCE Final Act, on the theme "Peace with Justice". This Assembly should take place before the end of 1988 in advance of the World Conference planned by the WCC for 1990."

In January 1987, as a result of contacts between the General Secretaries of CEC and the CCEE, a formal letter was sent 'inviting the CCEE authorities to join CEC in the sponsorship of an event on "Peace with Justice"'.

The favourable reply to this invitation arrived in September 1987, and the first meeting of the Planning Committee was held at the end of that month. Among many other tasks assigned to it (structure of the Assembly, choice of main speakers, worship and liturgy, etc.), I note its responsibility for drafting what was to become the Final Document of the Assembly.

As regards this last point, it is worth drawing attention to something that seems to me important and which should, I think, provide a model to follow in other ecumenical assemblies: the participatory process which accompanied the production of the Assembly's Final Document. Although its first version was itself an example of ecumenical cooperation, we must not forget the almost 600 replies which were received after the issue of the First Draft from individuals and base groups, congregations, church-related movements, and from the Churches themselves. At the start of the Assembly, when the Second Draft was already in delegates' hands, replies to the First Draft were still coming in.

The Second Draft itself was discussed during the Assembly (in plenary sessions and working groups) and gave rise to a new version which was finally approved by a 95% majority.

An Unforgettable Week

This week of Pentecost (in the Western Churches' calendar) will undoubtedly be a landmark in the history of the ecumenical movement. It stands as the moment when, for the first time since the Schism of the eleventh century (1054), and not merely since the 16th century Reformation, as some have said, all the branches of the Christian Church met, not as guests or observers, but as organizers and sponsors of the same thing: Orthodox, Roman Catholics, Protestants and Anglicans.

To avoid the risk of subjectivity or partiality, I shall quote some of the delegates and participants of the Assembly:

'It was one long festival', Colette Coppieters.

'Basle was also something more than a great ecumenical conference. In the first place it was an immense celebration. Secondly, it was not a summit meeting from which the results would afterwards have to find their way down to the grass-roots; it was the culmination of a whole preceding process of cooperation from the bottom upwards and with inter-confessional dialogue', Marc Lenders.

'The very fact of having come together is extremely important, even more than the documents which were drawn up', John Lucal.

'Unprecedented gathering','Christians in unison', 'Event never before seen in history', were a few headlines in the Swiss papers.

'In Basle, Orthodox, Catholics, Protestants, Anglicans prayed together, worked together, tried together to build a juster and more humane world, a world that all can live in ... May these Churches now continue that process which must not stop', Michèle de Jonge.

'For many reasons, the Basle Assembly was a major historical event in the life of the European churches ... The Assembly was a spiritually inspiring and politically energizing ecumenical event ... a unique happening which pointedly demonstrated that authentic ecumenicity firmly rooted in a communal commitment to the liberating Gospel of Jesus Christ can clearly articulate a prophetic position that integrally reflects a biblically-obedient way out of the sinful mess which threatens to overwhelm our bewildered societies', in Canadian ecumenical delegates' report.

'Basle is a grace of God for the Italian church: let us not let it go by in vain', Alberto Ablondi.

'Basle during Pentecost week was the ecumenical capital of Europe', Manuel Alcala.

Expectations of a theological and doctrinal order are not as important as the event itself, a symbol of something new in ecumenism:

'The Basle document, though not an encyclical or a profession of faith, is nevertheless the expression of the consensus of the official delegates of all the Churches of Europe, East and West. It remains to be seen whether at the "basis", in the parishes and groups, people will be willing to take the path opened up by the Basle Assembly', Carlo Maria Martini.

'I had a visa for Switzerland', a woman from the GDR told me, with tears in her eyes, 'and now I have actually been in the FRG and in France (three frontiers walk); they just won't believe me at home when I tell them! The dream of an open and fraternal Europe realized for one afternoon!' - a remark noted by Fritz Westphal.

'With the Basle Assembly, ecumenism has been put in the hands of the People of God. Until now it was in the hands of the hierarchy and the theologians. From now on, and with unpredictable consequences, the People of God, the Christian communities, have become the subject that will be the protagonist of the future of the ecumenical movement', Manuel de Unciti.

'... What took place in Basle is something different, for it was the whole people of the Church that was directly involved and not just the church leaders', in the editorial of Irénikon, 2nd quarter, 1989.

'Cardinal Martini, on the eve of the opening of the May 1989 Assembly, told the presss that grass-roots ecumenism would be in the forefront, for at Basle it was not a matter of discussions between experts in theology or liturgy. It was a matter of contributing to the solution of simple but vitally important problems. As he saw it, this representation of the grass-roots constituted a new ecumenical fact ...'

'The kairos of Basle is the result of the meeting of the official organizations of ecumenism and the grass-roots movements', Jan Grootaers (cf. Irénikon, supra).

Most of these comments refer to a fact which seems to me important to emphassize: Basle was the festival of the People of God. That People includes the hierarchy of our churches (but is not limited to it) but also the many anonymous layfolk, men, women and young people, the Christian movements, groups and organizations who were represented in the Assembly.

Basle was the meeting-point of foreigners with local people, of foreigners with foreigners, of East with West, of the North with the South, of Catholic with Orthodox and of Anglican with Protestant.

This whole vast gathering was characterized by a festive atmosphere. A festival of the Spirit who had summoned and united them all. Symbols of this festival were visible at every turn. The bells of the Cathedral and of numerous churches rang out together. The colours of the rainbow were present on all sides. Banners with the dove and flames of Pentecost adorned the fronts of buildings. Hymns united the people in worship. Applause at the plenary sessions and above all the thunderous ovation for the approval of the Final Document. The trip 'without frontiers' which took participants to the three countries that border on Basle. The beflagged ships. The Rhine by night lit up by thousands of candles floating on its waters. The children singing and dancing in the squares, etc. etc. All these were outward signs of a great festival that everyone was inwardly experiencing.

Basle, however, was also the place where the churches bore public witness. Many did so through the words of their official speakers. Who can forget the discourses of Archbishop Kyrill (USSR), Cardinal Etchegaray (Vatican), Aruna Gnanadason (India), Mario Pavan (Italy), Annemarie Schoenherr (GDR) or Maria de Lurdes Pintasilgo (Portugal)? Or the message of John Paul II and the words of Emilio Castro?

Basle was likewise the place where almost 130 organizations and base groups from all corners of Europe introduced themselves to the thousands of visitors in the 'Workshop for the Future of Europe'. Each had its own stand, but all together were a demonstration of the vitality of the Church at its basic level.

Finally, Basle was a forum for discussion of the great topical subjects in almost 30 'Hearings' which took place every evening. The great ecological threats and dangers, the problems of peace and social justice, the role and place of women and young people in society and the Church, the building of the common European house, refugees, immigrants and unemployed, hunger, debt and drugs, are some examples of the subjects presented and discussed at these public meetings which each evening brought together thousands of people in different parts of the city.

I conclude this section with one more quotation which seems to me to represent very well what I have tried to describe in the last few paragraphs. It is taken from the excellent article 'Bâle, mai 1989 - Une conférence oecuménique pas comme les autres' (Basle, May 1989 - An ecumenical conference with a difference), by Jan Grootaers in the review Irénikon (Vol. LXII, second quarter 1989):

> 'For a sketch of the Basle Ecumenical Assembly, a quick glance at the national delegations is not enough; it is equally necessary to consider the "base" and its impact on the conference.
>
> 'While official ecumenism in the last twenty years has increasingly become the business of the hierarchies and "professionals", work for Christian unity has seemed to move away from the local churches. Nevertheless a network of initiatives and groups at the grass-roots level of Christian Churches has taken shape in many European countries, in direct contact with the great social and civic movements of the day: pacifism, feminism, ecology, human rights, non-violence, etc. ... These initiatives are becoming the contemporary forms of a Christian and ecumenical commitment ...
>
> 'The "kairos" of Basle is the result of the meeting of the official organizations of ecumenism and the grass-roots movements.'

What now?

What we have to do now is

(a) to continue together what we have achieved together;

(b) put into practice what it was possible to include in the Final Document;

(c) build the common European house with doors and windows open to the rest of the world.

Perhaps I may add a little more in explanation of these three points.

(a) **Working Together**

Basle was a clear demonstration that, despite everything that still divides us, it is possible to achieve something worthwhile if we all put our hands to it and accept that what we have in common is already sufficiently strong for us to act as a single family - a family in which parents differ from children and brothers often do not agree with their sisters, but at any rate a family of which God is the common Father, Christ is the Lord and Saviour and the Spirit is the Life-giver and Sustainer.

The example of ecumenical work given by the Planning Commission of the Assembly, and the visible expression of unity manifest in Basle, cannot stand as isolated or temporary facts. The new stage of the ecumenical movement begun in Basle must be continued in all its aspects, for example between the various churches, between hierarchies and grass-roots, North and South, East and West, men and women, old and young, Christians and non-Christians, poor and rich, educated and uneducated.

The problems and challenges that face us cannot be solved in isolation or even nationally. Similarly, joys and thanksgiving must be shared. The rule to follow is not a new one but has to be taken seriously: What can and should be done together should not be undertaken in isolation. This was one of the great lessons of Basle, which bore witness to it.

(b) **Practise what we preach**

The churches have been fertile in producing documents. Well-conceived declarations and messages have issued from their councils, synods and assemblies; some of their encyclicals and pastoral letters are well-known; their various commissions and work-groups have drafted many recommendations and approved immense decisions.

The Basle Assembly was no exception to this rule. Its spirit and dynamism may be what lingers in the memory of all who took part in it, but I am sure that its Final Document is what will go down in history. That is what will be referred to us as the Assembly, even though the latter was much more than a document.

Its Final Document, of little more than thirty pages, consists of six chapters following the method of three stages - see, judge, act - which must guide all who are intent on action.

Action of this kind is what is important in the 'post-Basle' process. The authority of the Church, and of Christians individually, is always judged by their consistency or inconsistency between what they say and what they do. 'By their fruits you shall know them'.

The younger element, and grass-roots movements and base groups, have often been criticized by the hierarchies on account of their dynamism and practical actions. Hasn't the time come, perhaps, to criticize hierarchies for their inertia and endless cogitation?

Basle was not a conclusion and the Assembly did not meet only in order to produce a document; the church groups and movements, Christians and persons of goodwill, are challenged and urged to action in many paragraphs of the Document. Here are some examples:

- 'We commit ourselves to work in our churches and societies for justice, peace and the integrity of creation. We ask the churches in Europe to do the same' (para. 71);

- 'We commit ourselves to sharing our resources. We commit ourselves to the preferential option for the poor, the oppressed and the powerless. We will work for a new international economic order' (para. 72);

- 'We commit ourselves to struggle against all violations of human rights and the social structures which favour them ... We reject the use of torture and of the death penalty in all circumstances. We will work for the implementation of all human rights agreements' (para. 73);

- 'We consider it to be a scandal and a crime that irreversible damage continues to be inflicted on creation ... We will work for an international environmental order' (para. 74);

- 'We commit ourselves to the non-violent settlement of conflicts throughout the world. We will work for an international peace order' (para. 75);

- 'We commit ourselves to a new life style in our churches, societies, families and communities' (para. 76);

- 'We ask our churches to decisively improve the involvement of women and young people in the decision-making processes and in church life in general ...' (para. 84,i,j);

- 'We ask the churches to recognize ... refugees and migrant workers ... We call for the abolition of all restrictions against these people. We call upon all European christians to receive and accept them as brothers and sisters and to work for changes in the legislation and in public opinion and behaviour to allow their situation to improve' (para. 84,l);

- 'We urge our churches to support the struggle of the peoples in Latin America, Africa and Asia for social justice, human dignity and the preservation of their environment' (para. 84,n);

- We urgently appeal to all Christians of Europe to contribute actively to the solutions of these problems within their churches and within their societies ... Our involvement for changing structures of injustices will only be credible if we, as individuals, take seriously our personal responsibilities in the matter' (para. 85);

- 'We ask all Christians in Europe to renounce the use of violence in their everyday life, in their family, in school, at work, specially the glorification of violence in the mass media' (para. 86,j);

- 'We ask all Christians of Europe ... to adopt a life-style which is as little damaging as possible for the environment. This will mean a reduction in the use of energy, in the use of public transportation and the limitation of waste ...' (para. 87,j);

- 'What happens after Basle will be of utmost importance. We ask the churches and Christians of Europe to enter into a process of reception. The living witness of churches, congregations and parishes, as well as individual Christians in their daily life will show the real impact of our Assembly ... local churches will want to make a more concrete analysis and spell out the commitment for action' (para. 95);

- 'We have tried to envisage the ecumenical process and want to offer some suggestions. Thus, at the local level, within and between our churches, small ecumenical groups might use this document to identify their own priorities for study and action ...' (para. 96);

- 'Further, it has been suggested that an annual ecumenical week for justice, peace and the integrity of creation might be initiated building on and integrating the various models already existing ...' (para. 97).

This is the kind of action which is becoming increasingly necessary and urgent in the witness of Christians and the Church. It is not enough to draft good documents. The important thing is to put them into practice in everyday life. Just as we say that it is not enough to know and preach the Gospel. It has to be lived: 'If you know these things, blessed are you if you do them' (Jn 13:17).

(c) The common European house. We live in a Europe that is still divided but which nevertheless possesses common foundations in its history and values. The image of a common house expresses among other things that we must learn to live with many different people in a small continent. Let us see what paragraphs 68 and 69 of the Final Document have to say.

'The European house should be an "open house", a place of refuge and protection, of welcome, of hospitality where guests are not discriminated against but treated as members of the family. In this house nobody should fear to speak the truth. Within the European house, those who live there should work against the inequalities of rich and poor within Europe, against the division of North and South within Europe, of discriminatory treatment of non-citenzens, of the injustice of mass unemployment, of the neglect of youth and of the elderly. The "daily bread" should be fairly shared among all persons.'

'The image of the common European house has its limitations as well. First, it tends to ignore the reasons why in this century different parts of Europe have gone in different directions. An inspiring vision is no substitute for tackling tough questions. Secondly, when used by the churches, the image

may be misunderstood as leading back to a past which has been lost. We attach primary importance to our common Christian values, both for individual and for social life. But we do not wish to restore models of the past. Instead, we need to be witnesses to a culture of love and seek for the appeals of God's reign amidst the rich pluriformity of today's cultural environment. Finally, the image may sound Eurocentric. However, as churches in Europe, we are part of the worldwide body of Christ. Our orientation, therefore, is essentially not towards the future of Europe alone, but of the world, of God's creation.'

I conclude this article in the spirit of this last sentence, by saying that Basle does not constitute an end in itself and was not solely an Assembly of Europe and for Europe. It was a milestone, and certainly an important one, in a process that began in 1983 and is still continuing. The next stage will be the World Convocation in Seoul (March 1990). But Seoul, on the model of Basle or other regional meetings, will not be the end of that process either.

The process is continuing and is an open one, open to the renewing and life-giving action of the Spirit, and to the participation and action of all who are prepared to accept joint commitment in favour of Justice, Peace and the Integrity of Creation.

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials 7.3

LATIN AMERICAN CONSULTATION ON J.P.I.C.

The women were first to come. They arrived by stages, some tired out with all their journeying, others full of enthusiasm at their first experience of an international meeting. And the view of the Andes and the snow-covered volcanoes was really fascinating.

Then came the men, together with a number of women who had not been able to come in time for the preliminary consultation. They felt the same way - seeing new things, getting to know new people, putting flesh and bones on many names they already knew.

First came the women's preliminary consultation. They began their meeting on 28 November, wit 25 women attending from 14 countries, all of them invited because of their actual participation in struggles for justice, peace and the integrity of creation. At the opening worship food was offered which is typical of the countries of Latin America and the representatives of each country explained what each one of these foods was. When the time came to explain *"popusa", a typical Salvadoran food, there was no one from El Salvador to do so. This was because of the difficult times being experienced in that Central American country. It was remembered that the Eucharist speaks not only of the presence but also of the absence of Jesus ("Do this in remembrance...until he comes"), and it was decided to eat the popusa sacramentally, remembering the women who had been invited but could not come because of the war situation in which they were caught up. A few minutes after we had marked their absence in our celebration the door bell of our meeting-place rang - a representative from El Salvador was arriving!

For four days they discussed the themes of the land, the foreign debt and human rights from the woman's standpoint.

As the consultation went on, the emotions of everyone taking part were stirred by the impact of their personal experiences. El Salvador's situation, with the bloody battles taking place there, moved them to write to their sisters in Latin America and North America asking for peace in that country.

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*<a tortilla filled with cheese or meat>.

Their conclusions were set down in a document which was submitted as a resource for the following consultation and ultimately incorporated in the final document of the consultation. It is also to be promoted, circulated and studied by the churches.

The men and women then met in the Latin American Consultation on J.P.I.C. - 48 men and 37 women from 14 countries representing 36 national denominations. They discussed the problems of J.P.I.C. in Latin America from 3rd to 8th December. The aim of the programme was to focus on the themes from three angles: the land, foreign debt and human rights.

Each day our reflexion was stimulated by worship with hymns in Latin American rhythm, symbols, processions, prayers, blessings etc.

On the first day after being told about the J.P.I.C. process in the world-wide and Latin American contexts, we were given some substantial theological guidelines by Dr José Miguez Bonino. We then had a brains trust with representatives of the legislature, the executive and the law (guests who work or have worked in these fields took part). They helped us to understand the difficulties and pressures to which they are subject in their struggle and quest for justice, peace and the protection of life.

On the second day we studied the theme of the land. Our worship took us to a garden where we buried a loaf of bread and poured wine on it as a symbol of the death and resurrection of the land. Dr Milton Schwantes, the biblical scholar, took us through a biblical reflexion on the land, and helped us to understand that the earth belongs to those who tread on it and work it. The worship of fertility* was the "logic of domination", the "theology of the large estates". Testimonies of actual instances of land occupation were given by some participants and by showing a video.

On the third day we discussed the theme of "foreign debt". Our worship and bible study prepared the way for the testimonies on the cost of the debt in social terms in several of the countries, and for group reflexion.

The theme of "human rights" was likewise introduced by worship, bible study and testimonies on the psychological and psychosocial traumas to which the victims have been subjected, with specific examples of human rights violations in El Salvador and Ecuador.

The final document, gathering together the conclusions of the work done will affirm that "our faith and Christian hope lead us to confess that the earth belongs to God. Like the Bible, the first owners of this continent bore witness to the fact that the land is a sacred domain whence comes the nourishment for the life which is lived on it....(the land) is the common property of God and all men and women. There was no place in this divine plan for a few people to acquire great possessions while many obtained nothing. The land beongs to God and belongs to everyone".

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*<an analogy seems to be drawn here with the "fertility cults" mentioned in the Old Testament. Translator's note>

Still on the subject of the land, the document will tackle the theme of its prostitution and will affirm that "just as in the days of the prophet Hosea, the land in our continent has been prostituted...the pollution of our environment. The sale to the Third World of factories and obsolete equipment which are no longer wanted in the developed countries because of their pollution potential, and the indiscriminate use of agricultural chemicals, also forbidden elsewhere, are making our land uninhabitable."

On the foreign debt the document says: "Latin America has always been a debtor continent. Not for want of riches, though since the colonization the gold and silver of our subsoil have been grabbed by means of bloodshed, slavery and political and economic controls. The terms imposed on our countries for loans, often with the connivance of its elites and its governments...have caused a situation from which there is no escape, in which no matter how much is repaid more is still owed...The direct result of debt repayment has been to make our peoples poorer, first and foremost through the reduction in wages...this has implications for housing, health, education and the very survival of our people. Undernourishment is beginning to make an increase in child mortality and malnutrition inevitable...The growth of the dire poverty which is characteristic today of two thirds of the Latin American population means more shanty towns, forces women into prostitution, perpetuates illiteracy, creates the phenomenon of street children - girls and boys - and causes violence in the towns and the countryside.

On human rights, the document says: "Generally speaking the history of our continent has been characterized by the violation of the rights of the people, since the enslavement and massacre of the original owners of the land when the colonialists arrived. For five centuries, despite the supposed advances in civilization, the signs of plunder and subjection have been visible. These violations continued with the traffic in black slaves... We are distressed at the violation of the rights of women of whatever racial origin these may be. It is women who have to bear the biggest burden of oppression in Latin America, and are exploited and scorned by our male-dominated society."

The document also gathers together suggestions for the World Convocation on J.P.I.C., the World Council of Churches, the Latin American Council of Churches, and the Latin American churches, and asks CLAI to include the J.P.I.C. process in its programme.

Those taking part in this consultation who are to represent Latin America at the World Convocation left greatly encouraged, with splendid preparatory and supporting material. They will certainly play an important part at Seoul.

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Translated from the Spanish
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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials 7.4

AN AFRICAN CONTRIBUTION TO THE JPIC - PROCESS

JUSTICE PEACE AND INTEGRITY OF CREATION - GLOBAL OVERVIEW

JPIC Consultation - Wilgespruit
Fellowship Centre, 22 - 25
October 1989

Introduction

Greetings in the name of Christ who offers us peace that surpasses all understanding because he is the only begotten son of the just God who created the universe, the earth and all that is in it.

This simple greeting, almost traditional in our religious life, deals with the very subject and concerns of this consultation: Justice, Peace and Creation - its well-being, in other words, 'Integrity of Creation'. We owe our very existence to God, creation and life - human kind being the central point - co-creators with God. Yet have we as human beings contributed to the well-being of creation and the orderly patterns of nature and society, or have we contradicted the very creation, order and God's grand design for the world and all that is in it?

From the idyllic beginning of those eventful seven days of Creation we human beings have taken wide strides perhaps fate has about overtaken us too.

> "in a brief moment of evolutionary time - since the industrial revolution and mainly in the 20th century - we humans have thrust ourselves headlong into a world of enormous complexity, vast scale unprecedented rates of change, technical and social transformation, brilliant new horizons and weaponry of destructive power beyond previous imagination. Our power for better or for worse suddenly dwarfs everything that went before in millions of human evolution. This power is rich in promise for human future, if we can at last come to master the pervasive tendency toward conflict [add too, political oppression, economic exploitation and social degradation in our species."]
>
> David A Hamburg : "Prejudice, Ethnocentrism and Violence in an age of high Technology"

The foregoing aptly portrays vividly the state of affairs we find ourselves in globally - on the verge or brink of unprecedented further thrust into progress and a bright future or into the abbys of chaos and total self-destruction of humankind and the very earth (creation) itself.

Despite the technological advancement, we swim and wallow in poverty, political injustice, oppression and repression; economic exploitation of the majority by a minority of multinationals, capitalists, people are dispossessed of and displaced from their God-given lands, unemployment, hunger, disease, denial of educational advancement to name but a few global maladies.

There are conflicts in the Middle East, East and Western Europe, Asia, Ireland, Nicaragua; America is constantly embroiled in her various kinds of pain and also involving herself in other conflicts in the globe. What about Africa's regional and internal conflicts, hunger, debt crisis? Southern Africa is no exception with unending destabilization conflicts, refugee problems, homelessness and rapid militarisation.

The story of Mozambique, Namibia, Angola etc. are heart-rending indeed. South Africa is a country that has caused the great deal of pain to herself and her own people. We too, are facing our Kairos in South Africa. This moment in which the world finds itself is a universal or global Kairos! It is "make or break" for the human species. Sad to say, creation is threatened by its own component part - humankind.

Given this gloomy catastrophic scenario, the churches felt the dire need to address the prevailing situation as a matter of great concern and urgency. On the basis of the Gospel, these issues demanded a great deal of introspection leading to confession and repentance for our counter-creation tendencies and practices, an affirmation and commitment of redressing the wrongs. Confessing, covenanting and common action became imperatives in the process of addressing the issues of JPIC.

I shall not dwell much on the historical background of the churches' response to this question of JPIC but refer you to our dossier - Resource Material 1.1 - 1.2 and 1.3. Briefly, the issue, Justice Peace and Integrity of Creation is a World Council of Churches programme - a consequence of the observations and experiences of the Programme to Combat Racism (not exclusively though) but also largely because of the Churches/Gospel imperatives "Thy will be done on earth as in heaven", "The Earth is the Lord's" inter-alia, God's demand and offer to us of justice, peace - not just the superficial kind of the mere absence of war, but true, wholesome and sustainable peace, shalom!

This not only demands prayer but effective and affirmative common action amongst all of us inhabitants of this country, other countries and indeed the whole world!

The resource material describes fully the processes intended as a response to the current global status quo. The Concilliar process and the Convocation. Simply put the Concilliar process refers to our different efforts, responses, issues (priorities) and our different entrepoints (commonality and contributions), and then our conversion points - Convocation, to reinforce the connecting points - Covenanting or linkages. These processes, I believe, are taking place at various times and levels, at various local and regional levels in our country. The Churches, community organisations, and other sectors of our Society are concerned with the very JPIC issues.

It is at our various local and regional levels in our involvement, that we can be able to set the scene for a National, Southern African and continental (African), 3rd World and ultimately Universal/Global Convocation and an ongoing response to matters relating to and affecting JPIC.

Our separate existence as a people, or countries are actually interdependent. Our liberation should be linked to that of the world's peoples liberation and self-determination. The world has a responsibility to ensure that we inherit a country where justice, peace and the well-being of creation are intact. We have to realise that liberation will be meaningless if it means we inherit a country (land) that is infested with toxic nuclear waste deposits, polluted streams, rivers and water sources, denuded and eroded agricultural land, perpertuation of dictatorship (majority or minority), political oppression, economic exploitation - disparity in the distribution of land, resources and advancement of human beings. These objectives we cannot achieve or retain in isolation but in linking and covenanting with the world.

In conclusion then may I say, though we are Christians here, we do not and should not delude ourselves with the notion that JPIC is an exclusively church concern nor is the vision a churches' monopoly.

We need to recognise that the grassroots out there in the community are in the 'thick and thin of it' in matters affecting justice, peace and the integrity of creation - consciously or unconsciously! People of other faiths and non-faith are also involved too.

To cite just an example. "Buddha, like Jesus, helped, healed and uplifted the poor, lived in an unconventional way; his followers, among them women, - kept company with sinners and prostitutes". Further Buddha teaches that "hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule - let a man overcome anger by love, let him overcome the greedy by liberty, the liar by truth".

- Dhammphada

Does Christ not also say that in His Sermon on the Mount?

It is time we seriously forged ahead with the work before us to help restore justice peace in the country and the world over and thereby ensure and retain the integrity of God's creation as intact and wholesome beneficial to us and humankind as a whole.

Finally.

> "(For) we know that the whole creation groans and labours with birth pangs together until now".
> "And we know that all things work together for good to those who love God, to those who are called according to His purpose".
>
> Romans 8 : 22 and 28

J Seremane

BRAAMFONTEIN
OCTOBER 1989

Justice and Peace:

Introduction

Earlier on we spoke of or even prided ourselves of the `First World's Technological advancement' - the era of the magical "Micro-chip". We are fast becoming totally dependent, if not enslaved, by this wonderful piece of the close of the 20th Century discovery wherein humankind has split the atom, landed on the moon, made tremendous discoveries in the medical and science fields, perfecting our anihilation and military striking powers, you name them all! But is there justice and lasting peace.? At what cost and pain these strides? Scrutinise any level of society - Church, government national, regional and even local to answer the foregoing.

Justice bleeds constantly. `Peace' is shortlived and very elusive. These two are hard to sustain and to transmit to global or universal levels, why? Is humankind incapable of bridging the gap `between person and person', incapable of "living and let live"? Does God, Allah and even Ancestors offer us Justice and Peace - lasting justice and the all-embracing Shalom?

Do we compound the conundrum by our self-imposed notions and stereotypes such as that justice, truth, and peace are but relative terms depending on who and how one determines them? From Plato to Machiavelli; how do we perceive these concepts in terms of our undistorted, unperverted understading of God, Allah or Ancestors unmanipulated? Do we have to leave these concerns to fate or to chance? Certainly not!

Justice

There cannot be justice without conscious and concerted effort to realise the prevalence and sustainability of justice.

"I have come that you should live and live abundantly"

Our entrepoint in matters relating to justice is our own experience - our South African experience. Is there justice and is justice seen to be done here? Most invariably most of us will answer in the negative and some will say there is justice to some greater or lesser extent. The degree of justice is not our debate so much but the existence of injustice is. Where do we see lack of justice? At what levels of our society, (or communities); what is our response to this injustice and how do we go about redressing this with who?

The foregoing basic questions have to be asked and answered. To seek justice we must be prepared to be the upholders and vanguards of justice by being just ourselves in the way we conduct ourselves and our affairs. The search and quest for justice should not only be expected from the rulers but also from the industrialists, churches, ecumenical bodies and all sectors of society. This, I believe, must be done without any fear nor favour or malice.

Let us make reference again to the Resource Material 1.3 and read Carl F von Weizsacker's theses on Justice : namely that:-

1. There is no peace without justice nor justice without peace. No justice without freedom nor freedom without justice.

The interdependence or connectedness of these is inescapable.

2. "Justice means legality" Weizsacker further asserts. Even before moving to the international plane we have to scrutinise the legality or justice at local community and national level. This poses the whole question of legitimacy too to the fore. Is it right that unjust laws are enforced by, even worse still, an illegitimate authority or government including its structures and dispensation? Does this imposition contradict the Gospel imperatives of our Faith or not?

3. The Convocation must make concrete statements on topics such as racism, women's rights etc. This is also true for us here; but statements alone will not solve our problems just in as much as prayers alone uncoupled with action - joint concerted action. Covenanting suggests commitment, adherence and action!

This should happen right from bottom to top, grassroots to higher eschelons of our society and organisations. To realise the foregoing the what, how, with whom and when must be answered by us in this consultation in order that the very top of our Ecumenical movement should know what the pain is all about and what remedies are envisaged.

4. A common Christian ethic is possiible. Yes indeed; though this calls for individual and co-orporate obedience and commitment. The international economic order can only be changed if we Christians "live our faith" in our everyday lives and activities. The Faith should not only be a "Sunday morn" compartment but should permeate our whole lives. Are we not politically oppressed, economically exploited and socially degraded by fellow Christians oft in the name of civilisation and Christianity?

Don't we ourselves undermine each other solely due to self-seeking actions or pronouncements, obstructing one another for ideological or denominational even tribal (ethnic) idols? Justice like human rights ought to be indivisible. "If you have not done it to the least of my brothers and sisters you have not done it to me", the Lord says.

Peace

Already we were compelled to discover that peace is inseparable from justice and freedom. This is a wide topical and even highly debatable issue. But our bottom line is God's peace, the true Shalom. Makeshift arrangements of hostility ceasefires cannot replace permanent wholesome peace. Is this idealistic an objective

to achieve? We are a pilgrimage people; always striving to arrive at Truth always striving to help the advent of "God's kingdom here on earth" without a vision how far can we go?

Weizsacker clearly calls our attention to the looming dangers of war. We can no longer call these things non-issues here in South Africa too. The connectedness and interdependence compels us to ponder on these issues too. Yes our entrepoint in the arena of justice and peace may be different but fundamentally we are affected by what happens here in our midst and even the global events affect us equally.

> "If one part of the body of Christ ails, the entire body is bound to be affected".

The simple question what, how, with who have to be answered here too.

There has to be Repentence, Reflection and Reaction or Response to our search for "The Things That Make For Peace".

I strongly believe that the groupwork deliberations will serve as incipient forums and vehicles for the furtherance and further search for Justice and Peace coupled with a consciousness and concern for the integrity of Creation.

J Seremane

BRAAMFONTEIN
OCTOBER 1989

/jsjpiconsB

JUSTICE: WORK TEAM (JPIC CONSULTATION) 22-25 OCTOBER 1989

1. This Consultation acknowledges the Church Leaders Convocation culminating in the Standing for the Truth Campaign (SFTC).

   1.1 We see this initiative as being exactly as the Vancouver World Council of Churches 1983 call for Covenanting together for Justice, Peace and Integrity of Creation (JPIC).

   1.2 We see the SFTC as embracing JPIC concerns and programmes, particularly Justice issues, at the same time JPIC can broaden the SFTC vision concerning environmental issues (Integrity of Creation) because we need the SFTC to focus and campaign on matters such as Toxic Waste dumping by:-

   (i) 1st World Multinationals.

   (ii) Koeberg Nuclear waste disposal.

   (iii) St. Lucia sand dunes (multinational ventures)

   (iv) Situating Black Township in highly polluted areas e.g. Sebokeng, Ikageng etc.

   1.3 We also see JPIC as an opportunity to overture (beckon) reluctant and resistant church leaders and christains to now enter into the Biblical Mandate to create Justice.

   Furthermore, we see JPIC initiatives as posing to us all, the need to confess our guilt and our need to repent and make restitution amongs ourselves and the Integrity of Creation.

   We the church have been divided on matters of Justice and have been silent about environmental destruction.

   1.4 This Consultation sees SFTC/JPIC as an ongoing and an unfolding process leading us to the liberation and beyond to the recreation and reconstruction of South Africa.

2. The Consultation forwards the following reflections, observations and proposals:-

   2.1 Land

   Redistribution of land is a prerequisite to responsible stewardship of the land - people denied land rights cannot be called to account for the use/abuse of land. In the same taken redistribution of land should precede any final formulation of a Bill of Rights to be entrenched in any new just consultation.

   Industry must be called to responsible and just use of land e.g. waste disposal, pollution control, ecosystem conservation among other responsibilities and obligations.

   Use of Church-owned land to facilitate settlement of the homeless; cultivation of food for the poor, agricultural training and alternative educational programmes.

2.2 Observing the brutalisation of the Human-soul in this embattled context, this Consultation realises the need to pray and work for the renewal and recreation of the Human Spirit's sensitivity for Justice and the willingness to suffer the pain of injustice so as to be motivated to work for Justice.

2.3 The current initiatives of SFTC:

2.3.1 This Consultation notes with appreciation the fact that the programmes and aims of SFTC encouraged the country's oppressed people to defy unjust laws employing Non-Violent Direct Action - a position taken by the churches. The Mass Campaigns of defiance based on SFTC spirit have helped to narrow the gap between the church and the peoples authentic resistance organisations.

2.3.2 We recognise the effectiveness of the SFTC's pressures resulting in the opening of facilities and ammenities to all in areas such as Durban, Port Elizabeth, Johannesburg etc.

3. Forward Planning

(i) Co-ordinating body to facilitate JPIC functioning initiatives.

(ii) Referal of Consultation findings to all grassroots eg. labour sector, church/para church, community organisation for responses.

(iii) Formulation of the South African contribution to the World Council of Churches JPIC process.

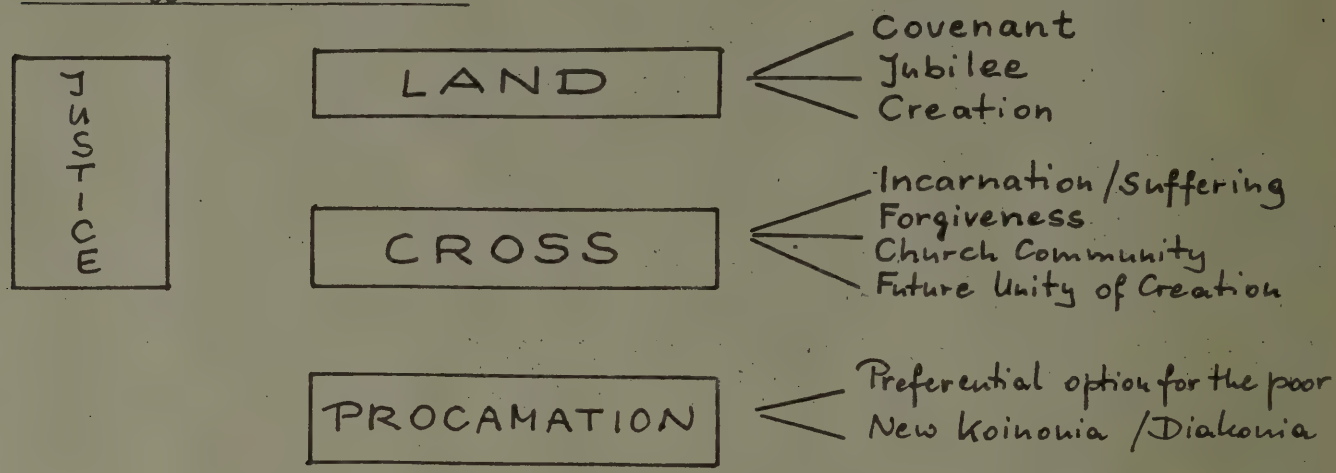
(iv) Feed back from World Council of Churches General Assembly to our own SFTC/JPIC work and evaluation.

THEOLOGY OF JPIC

AIM:

1. To identify the comprehentiveness of the struggles of the poor in the Bible as reflected in the struggle for justice in South Africa.

2. The Struggle in South Africa



3. Propositions

3.1 Justice - be it political, social or economic - must be the centre around which we do theology.

3.2 The situation - the context - must be the point from which our theolgy begins and works towards eternal verities etc.

3.2.1 Theologies like: Contextual Theology, Black Theology, Liberation Theology, Femenist Theology are examples and sources of theological tradition.

3.2.2 The Kairos Document is a local presentation of a theological base for challenging the Churches of South Africa and elsewhere to seek justice.
We also add The Road Damascus as a continuation of our theological debate.

3.3 Church

The nature of the church as a site of struggle for justice needs to be explored as a relevant ecctesiology. The to engage the church in this struggle are: Jubilee and Resurrection; Forgiveness and Retribution; Covenant and Transformation; Preferential option for the poor and the creation.

3.4 Global issues

The attention of theology directed towards issues such as Land, Labour, Human dignity, resources, money, racism so as to unlock generating injustice.

4. Forward Planning

Churches need to create theological tasks forces to handle:

4.1 Process of self assessment which would give increased practical capability towards giving a preferential option to those who have been excluded or benefitted unjustly by the apartheid system.

4.2 Re-exploration of the doctrine of incarnation as a basis for humankind to grasp responsibility and evolve a role through which we intervene directly with the positive and negative forces at play in our world.

4.3 Create transforming communities through a wider ecumenical - the whole inhabited world - Koinonia and the willingness through practical development programmes and resources to extend diakonia towards our mutual evolution of preferential options for disadvantaged people, environments and species.

PEACE

We recognise that we cannot have peace without Justice and that peace can only be realised when we are in full harmony with the whole of creation.

1. We recommend a call on the Church and Society to search for areas where we could be actively involved in the restoration of our peace with all creation.

2. We recommend a call on the Church and Society to develop programmes that transcend political ideologies that will work and witness for peace.

   We believe that Church and Society have an obligation to be actively engaged in the work for restoring peace in the neighbouring countries that have been and are being destabilised in their quest to work for peace in South Africa.

   We acknowledge that:-

   The ministries to refugees and exile should be seen as a ministry of reconciling peace and harmony with creation - country to country - people to people.

3. We recommend to all groups and organisations working for peace to rediscover and broaden awareness of the African Culture of family and communal way of life in sharing resources and of being stewards of creation. We re-affirm the early church teaching on caring and sharing in an attempt to address our lust and greed for power and pocession that work against peace.

   Covenanting with groups, people and religion organisations working for peace thus becomes an important area of activity.

4. We recommend that all such groups and organisations be approached for networking in order to present a co-ordinated approach towards Justice/Peace for all creation.

INTEGRITY OF CREATION IN J P I C

1. Our Situation:

In our country there has been a widespread destruction and failure to respect the integrity of creation:

a) The enforced overcrowding of homelands has been the cause of erosion and deforestation.

b) Black townships, devoid of sanitation, roads and parks as well as being grossly overcrowded are littered with garbage. Because of the absence of electrification a dense cover of smog hangs over the townships endangering the health of all living creatures.

c) Reliance on chemical fertilisers and overgrazing in white areas and homelands has brought about an alarming rate of de

d) 52 tons of poisonous sulphur-dioxide over every square kilometre of the Eastern Transvaal has produced the worst air pollution figures in the world. If South Africa had not brought about the destabilisation of Mocambique the CABORA BASA hydro-electric scheme would provide a clean source of electricity.

e) The policy of apartheid resulting in poverty and ignorance, loss of self respect and acceptance has repercussions on all people and is the main cause of environment degradation in South Africa.

f) Often animals are abused and treated with cruelty and there prevails little care and compassion for creation. The lack of respect for life and for the dignity of creation has resulted in one of the highest violence rates in the world.

g) Christian family life is in crisis because of the migratory labour practices.

h) The use of violence to resolve conflict rather than seeking justice, resorted to throughout the history of South Africa, has resulted in increasing militarization of society.

2. Affirmation

We affirm our belief in a Creator God who is the author of all life. Since we believe it is God who brough life into being, humankind must respect its sanctity.

As people have a right to life and qualitative existance, so do animals and plants.

"And God saw everything that he had made, and beheld it, it was very good" (Genesis 1 : 31)

We affirm that:

It is important for Christians to uphold God's creation as sacred because He Himself brought it into being.

All of God's created order is involved in a unity that maintains the fragile miracle of life on earth. When we destroy life we destroy that unity and and threaten all life, including our own existances.

Jesus Christ came that we may have life in its abundance, and he commands us to maintain love and unity. We therefore should love everything into which God has put life.

Then God said "Let us make man in our image, in our likeness and let them rule over the fish of the sea and all the kinds of the air, over livestock and over all the earth and all over the creatures that move along the ground". (Genesis 1 : 26)

In being given "rule" over all the earth, we would affirm the Biblical meaning of "rule" as a caring stewardship for creation - that we are called to look after and protect God's world, that it may be a better place for our having lived in it. For this world is not ours to possess. It belongs to God and we have been entrusted to look after it for our children.

This is a covenant relationship in which God entrusted us with the care of his world - (Genesis 9 :15 - 17)

> "Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and ALL LIVING CREATURES of every kind on the earth". So God said to Noah "This is the sign of the Covenant I have established between me and ALL LIFE on the earth".

We are therefore accountable to God for his creation.

In view of our personal and social brokenness and the ongoing destruction of our echosystem we need to acknowledge that as christians and as churches we have failed to fulfill our responsibilities as stuarts of God's creation into the teachings and preachings of the church as well as the witness of the individual christians.

We recommend that:

a) JPIC be included in the Standing For The Truth Campaign.

b) Churches encourage simple life styles which are environment-friendly, Christians should seek to avoid the use of pollutants and should set an example by not littering or using aerosol sprays as well as assisting with the initiation of organic agricultural and energy producing projects and programmes.

c) Churches may be able to assist in the networking.

d) Since economic injustice on natural and global scale are the main cause of the destruction of creation, churches need take to be informed about economic issues and their impact on political decisions and proclaim God's justice (Jer 22 : 13 - 17)

e) Churches need to assist people to re-discover harmonious living according to God's laws (sabbath)

f) In accordance with the Wild Life Funds requests to all nations to set aside 10% of land for wilderness areas. We recommend this as a matter of urgency. We suggest that there areas be properly managed for the benefit of wild life and prople. (Gen 28 : 22 : Of all that you give me, I will give a tenth).

In view of the large scale threat to the very existence of our planet and its capability to support all forms of life and in obedience to Jesus wish of unity among his believers, we urge the churches to unite in the process of the planning and execution of all programs related to JPIC. Through shared participation in projects, barriers between churches that have weakened impact and witness of the church in the world, can slowly be broken and a sense of unity be established at the base.

FORWARD PLANNING

a) Churches together with environmental agencies could edit an attactive and informational leaflet which also contains positive suggestions towards restoration of the environment.

b) The report of JPIC should be translated into all main (national) languages, be sent to all Christian Denominations as well as the Hindu, Islamic and Jewish Community.

c) Trade Unions could be involved in the restoration of creation in Southern Africa.

Library & Archives
World Council of Churches
150 Route de Ferney
CH-1211 Geneva 2
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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials 7.5

FROM SOFIA TO MINSK TOWARDS SEOUL SEEKING JUSTICE, PEACE AND THE INTEGRITY OF CREATION: ORTHODOX INSIGHTS

(Gennadios Limouris)

It was of particular interest for the Eastern Orthodox and the Oriental Orthodox WCC member churches to reflect on the issue "Justice, Peace and the Integrity of Creation" in light of the World Convocation to be held in Seoul, South Korea, in March 1990. In response to the call of the Vancouver Assembly (1983) to engage the churches on Justice, Peace and the Integration of Creation and to commit ourselves theologically and ecumenically in this perspective, two consultations have taken place. We gratefully accept this unique occasion given to the Orthodox churches to explain and offer their contribution after these two events, Sofia/Bulgaria (1987) and Minsk/USSR (1989).

Therefore, in both cases, more than 40 participants - theologians, clergy, men and women - from most of the two families attended. We have worked in a spirit of worship and fellowship, facing difficulties, sharing experiences and reflecting on the issues. We are very grateful for this unique occasion.

It was very important for us that these two gatherings were held under the auspices of the Bulgarian and Russian Orthodox Churches. Developments of openness and changes, unthinkable a few months ago, have taken place in these countries and have given hope for a new reality, reviewing human values, for the living society and the relations between East and West. This is one of the reasons why these two meetings encountered such a vivid interest in the respective countries and churches. We are extremely grateful for the support we were given on all levels, in the organization and in practical arrangements, but what touched us most was the deep interest in the particular themes that we have discussed and which might help these countries to overcome the hostilities of the past in order to be open to the new situation - the so-called Perestroika-Glasnost - which they are now facing politically and socio-economically in relation to the Church and finally to the life of the people of God.

In trying to summarize and bring together the spirit of the discussions which is no easy task, the most significant and important thing was that participants were aware and concerned to break through the burning issues on JPIC.

Any attempt to such an enterprise is not easy and needs efforts for further analysis and good will of spirit for a better understanding. This is the task of this publication.

I. Facing the Contemporary World Situation

Today Christians could say that the Christian faith has become for most people a simple belief restricted to morality and subjectivity; it has ceased to open humankind to the infinite experience of "life in Christ", and to the "acquisition of the Holy Spirit". The inner life has ceased to be "art of arts and science of scienses". The love of discovery and experience, of a methodological praxis has been moved from the inner life towards the domination of the fallen world, that is, towards science and its technical applications.

Science and technology have been made possible by the biblical revelation which gives the created world its proper consistence and by the strictly Christian revelation which frees the universal from the fallen spiritual forces. But the desacralization of the world by Christianity ought only to be a stage on the way towards its transformation and transfiguration. Today the rise of science and technology coincides with the exile of God in heaven and with the transfiguration of Christainity into a closed theism. Scholastic substantialism has almost destroyed the Christian metaphysic of participation and transparence. The emphasis on redemption by the merits of Christ to exclusion of the deification of human nature in the God-man, a human nature seen as including the flesh of the earth, has cut off the cosmic dimensions of the doctrine of redemption. Fallen nature, subject to necessity and death by the sin of humankind, was simply identified with God's creation, and this was brought about in the scientific field with the same phenomena as can be observed in the social field. State was set up against state.

Churches tried to make the mystery into a science in opposition to science. It tried to put limits to research, and with Bonhoeffer's words turned God into a "God of the gaps" in human knowledge, forgetting the "spiritual body" (soma pneumatikon) and the spiritual potentiality of matter. Today, demythologizing and existentialism allow them to be dispensed with; but then faith, reduced to subjectivity, threatens to be dissolved into a pure and simple adhesion to the world, which alone is real and which alone is interesting.

Thus, in a universe desacralized by Christianity, but abandoned to its fall by Christians, we have seen on the one side a science and technology growing up, either having no goal beyond themselves or else secretely inspired by a titanism, while on the other side, pantheisms and mystical atheisms, captivated by the mystery of the cosmos and the creation, but opposed to the personal God, have flourished.

Today also, when so many Christians see nothing in the world beyond a neutral decor, is it among them that we should find an openness towards the sacred or at least the sense of the immeasurable where each in his/her own way penetrates into the cosmic logos or into the spiritual exploration discovering archaic civilizations? And only by the radiance of the glorious risen Christ, whose flesh is woven of the flesh of the whole earth, faith is not a simple existential colouring but becomes an experience inseparably personal and ontological. Through his mystery, but also through the reality of his incarnation and resurrection, humankind epxeriences also God's love and will which are revealed in the unity and integrity of his creation, ktisis, calling us to be the new disciples of the transforming and transfiguring creation in a new creation, "kainé ktisis", where God comes down from heaven once more; he is at the center of beings and things, in the depth of all love, of all beauty

by the radiance of his energies and actions, which Christians must know now to discern and liberate by re-establishing in the movement of thanksgiving the great circulation of glory between heaven and earth, "Thine own of thine own we offer to Thee, in all and for all".

II. Perspectives on the Problem

The biblical view of reality - time and space, cosmos, nature-humanity-history, all and always in relation to God - witness to that fascinating plan and work of God from creation (Gen 1:1-2, 4a) leading to new creation (Rev 21). Already in the prophetic tradition of the scriptures of Israel it is seen that creation and new creation belong together as does the work of God in nature and history.

> This says God, JHWH, who created the heavens and stretched them out, who spread forth the earth and what comes from it, who gives breath to the people upon it: I am JHWH, I have called you in righteousness, I have taken you by the hand and kept you: I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am JHWH, that is my name; my glory I give to no other, nor my praise to graven images. Behold, the former things have come to pass, and new things I now declare; before they spring forth I tell you of them (Is 42:5-9).

This promise that Christians find fulfilled in the new creation in Christ and in spirit, prompts us to praise the Father for the integrity of creation amidst all kinds of disintegration which is caused and experienced (cf. 2 Cor 3:17, 18; 5:17; Gal 4:4-7; 5:5; Titus 3:5).

Christians have to keep in mind that vision - main key to the Scriptures both of Israel and the Church - in spite of all evil and suffering, brokenness and contingency, diseases, catastrophies and death; in spite even of all those sins which are done through humanity's irresponsiblity with regard to the ecosystem; through the lack of community, partnership and equality amongst women and men, people, races and cultures, for example, irresponsible genetic engineering, the contempt for unborn life, the indifference with regard to famine and poverty and to the violation of human rights. Indeed the joy of the integrity of creation is in danger of being overwhelmed by its disintegration; Christian belief in a creation, redeeming, sustaining and fulfilling God is damaged, together with creation itself and with human dignity; injustice, war and disintegration damage to the image of God imprinted in God's creatures. The ecological crisis is an anthropological crisis as well, and is directly related to our belief in God, Creator, Almighty.

But the integrity of creation is also threatened by a plethora of world views which may entrench themselves all too easily within our own Christian heritage, and which seem to oppose the vision of creation and new creation by God: a world view which considers nature (physes) as the neutral material for life, a mere theatre in which history is played out; or mechanistic concepts of time and space. As Christianity has been widely accused of being the main cause of the unlimited exploitation of the earth, Christians are challenged today to look afresh for a common Christian vision about creation and re-creation, rooted in the apostolic faith and in the Tradition and ecclesial life of the Church: that God is the source and the sole measure of time and space, from the beginning to times everlasting and the sole author of life and hope, to whom we are accountable for our stewardship (cf. Mt 25:14-30; Acts 17:24-31; 2 Pet 3:5-12).

III. Clarification of Terms

In today's ecumenical discussions on "integirty of creation", the theme itself raises some terminological misunderstandings or different intepretations. Sometimes by "integrity" are understood those many things which go beyond the ordinarily rather limited and static sense of that term. Or on the other hand it is said that integrity is a dynamic process like integrity-disintegration-reintegration; or that it means wholeness, solidarity, well-being, healing, holiness (sanctity), harmony, fulfilment; or also the complementarity of conservation (Bewahrung) and transformation (Gestaltung). The Vancoucer Assembly spoke clearly about "a caring attitude to nature", taking this term to replace the older idea of "sustainability" which had been part of the former so-called JPSS concept (Just, Participatory and Sustaintable Society).

Therefore, the term "integrity" should be taken in its dynamic rather than in its static connotations; the world is stamped with integrity which entails unity, goodness and freedom so that it might reflect and participate in God's glory; or even better to be understood as the "new creation" who is the Risen Lord Himself. Jesus Christ makes it possible for human beings to be the new creation, to become what they are supposed to be - the image and likeness of God - and to live in fellowship and communion (koinonia) with God. Not only human beings but creation itself was promised freedom from bondage to decay and to obtain the glorious liberty (cf. Rom 8:21). The entire universe - things visible and invisible - all can be seen in the light of the resurrection. Therefore, Christians live by the hope that God in Jesus Christ sustains and preserves his creation (ktisis) and its integrity and that, in spite of suffering and catastrophes, nothing can separate us from God's love.

So Christians today confess that creation is from God, in God and turns towards God. The triune God of this creation is trustworthy, living and present, caring and guiding, a "creation" God, who bears the universe, gives it to us every day anew and who will overcome-redeem, fulfil, recreate - all that we ourselves suffer and perpetrate as evil, injustice and distegration. Indeed, God calls those sinners (ourselves) to be responsible participants, co-workers in the creation with Godself, that is, to work in the direction of God's own finality which the creation embodies (cf. Rom 8:18-30). This is the faith witnessed to in the creeds of the early church (Nicene-Constantinopolitan and Apostles' Creeds) and others in fidelity to Old and New Testament Scriptures.

Faith is at the heart of the sacramental life, the liturgical, hymnic and prayer tradition of both East and West, embedded in a deep spirituality. Spirituality today does not become only a reference of interpretation or of better understanding of ethical issues, but rather a breakthrough in the broader ecumenical discussions. Because Christians live in a world of class struggles, conflicts, environmental exploitation and tensions, they cannot as Christians fulfil the Church's mission without a profound spiritual conviction and epxerience. That is to say, Christian spirituality means repentance, discipline (askesis), sacrifice and the readiness to accept humiliation. "For we are not contending against flesh and blood, but against pricinciplaties, against the power against the world rulers of this present darkness. ..." (Eph 6:12f)

Therefore, Christians have to confess a spirituality which is rooted in the understanding of the justifying, sanctifying and liberating grace of God. Such a spirituality carries deep implications for confessing a common faith in God's free initiative in making human beings in his image and likeness. And

the only way that Christians can speak about the "integrity of creation" in relation to other factors is by reference to this faithful "creationing" by their "creative" and promise-keeping God. Humanity participates in that creation and so dares not profane or trivialize it into merely exploitable "things" or "matter".

IV. Towards a Peaceful and Reconciled Creation

The Christian experience of salvation, the ambiguity of the human and cosmic reality is revealed as rooted in the opposition of human sin and evil powers to God's providence in the creation. At the same time the world and the whole humanity is being redeemed, restored to its integrity and renewed. For Christians, then, it becomes clear that the world is not totally autonomous, bound to its own rules and inherent determination, but is accountable to the Creator's righteous judgment and open to his compassionate and merciful action. Thus, in spite of the ambituity, we do experience the essential qualities of the creation, its unity, integrity, goodness and freedom, as the gifts of God the Creator, Sustainer and Sanctifier. And the hope and commitment of Christians today to this creation is only rooted and based in our faith and commitment to Jesus Christ who in this person is the Lord of this ktisis (creation) and in his life and mission the servant and saviour of it. Because the purpose of the world is exactly God's kindgom, as the full realization of creation existence through fellowship with God. And only in Jesus can Christians understand fully the meaning of God's creation, and by his resurrection we learn its final purpose.

This is our hope as Christians, this is our commitment for our service in God's creation here and now! Finally, any solidarity with the world must be based on a very broad ecclesiological foundation of what is represented by the creative work of the Holy Spirit, creator and engenderor of the world made visible by the local church and the ecclesial community embracing all humanity. The Spirit, moreover, has always been present in the creation and in the world. It has bever ceased to operate by its "energies" for the renewal and development of all humanity, but from the time of Pentecost and by virtue of the incarnation, the cross and the resurrection, it operates prophetically on behalf of God in a way that is special but decisive for human history through the historical community created by God and the gathering of all humanity-cosmos into communion-koinonia with the living God, i.e. the Church.

Today creation faces a new crisis, a universal drama. Do not confuse by saying here creation - ktisis of human being, of humankind (anthropos), but particularly the natural world, the nature, physes, the environment, the earth. The earth and its people belong to their Creator, and the love of earth and people begins with the Creator, who has created with his free will and love. The claim made by earth and people to be loved is surely the Creator's claim. Therefore, the future of the creation today is problematic because their claim to be loved has shamefully been dishonoured. All has been damaged or depleted by the carelessness and greed embodied in technology, industry, warfare and the population explosion. Our crisis today is unprecedented because never before have human beings had it in their power to destroy the earth, the large creation (ktisis)[1]. They could do it gradually over decades, undermining the earth's fruitfulness, upsetting natural balances, and thus destroying the capacity of the earth to carry them.

The human creature is at the centre of this crisis. Of all creatures, ktismata, only the human being places a problematic role. Endowed with

intelligence, memory and freedom, she or he is uniquely fitted to participate intentionally in creation's fulfilment in accordance with the Creator's intent. Psalm 104 celebrates the Creator's provision of sustenance for all the creature. Through work the human beings participate in the care (frontis) of creation. They are called to be "co-creators", co-workers with the creator. They are called to participate in the building of communities, of love and justice and co-operation, drawing carefully upon the sustenance of earth and sharing it equitably. Creation includes humanity; therefore this is our responsibility to preserve and guarantee justice and unity to God's creation. But nature and the poor and others are co-victims of oppression and injustice. Human beings seek for the restoration, transfiguration of creation only by liberation, considering God the Creator as the Creator Deliverer. The new world and the renewal of the "cosmic" creation is in the hands of women and men. It is absolutely dependent on their participation in Christ's mystery of incarnation, in the Word and sacrament which are revealed to us only by participating and epxeriencing God's plan of salvation.

Christ's message of salvation is a call to conversion, repentance (metanoia) - a fundamental change of our hearts. If it becomes responsible to the crisis of creation, churches and Christians will be more aware of the realities, more conscious of the fact that creatio continua in its process of renewal and transformation is becoming every day a "creation of destruction" of God's ktisis. But such a conversion on a mass scale is not to be expected; where it happens, it will make a difference. Christians are called to express their solidarity, their common love, their love for peace, their common action, towards a peaceful and united creation, because the world's destiny is related to humankind's destiny. St Paul says that "the creation waits with eager longing for the revealing of the sons of God, that the whole creation has been groaning" (Rom 8:19-22).

Therefore, our responsibility today is to overcome our sinful stage and to be builders and co-workers of a new creation, the new Jerusalem, a new world, in which God's creation is revealed through his incarnate Son and is empowered by the Holy Spirit.

Thus the understanding of creation and its integrity in the world crisis of today is not limtied to preserve creation because of its divine origin, but rather to contribute at all levels to glorify creation and to make it more useful, fruitful and prosperous for a new creation in which God's new Kingdom is present. Leontius of Nepolis (7th century) describes this reality: "The creation does not venerate the creator through itself directly, but it is through me that the heavens declare the glory of God, through me the moon offers him hommage, through me stars ascribe glory to him, through me the waters, rain and dew, with the whole of the creation, worship and glorify him"[2].

The integrity of God's creation has a trinitarian diachronical function. The three persons of the Holy Trinity are keeping and preserving the unity of the creation so that the human being is entering into the peaceful process of salvation where God's integrity is remaining totally in its wholeness. Peace and justice should not be isolated from the creation concern because all should cooperate in a coherent, vital and consistent manner. They complement each other and together they find their fulfilment in that "all the fulness of God was pleased to dwell" and "all things whether on earth or in heaven" be reconciled (Col 1:19-20). Let us recall the words of the Latin American theologian Leonardo Boff: "The world and the whole creation are an arena for the historical realization of the Kingdom of God."[3]

V. Peace and Justice: Eternal Struggles for Life

We are living in a time when the whole of humanity is struggling for justice and peace, but also in a time of confusion, in the calm before the storm. The guarantee that Hiroshima will not be followed by either a "Euroshima" or a "Worldshima" is weak indeed. In the 1960s the world was confronted with revolutions, the 1970s were confronted with ecological problems and now the great passion is justice and peace. Whoever puts a finger on the world's pulse knows that peace and justice are threatened by a third world war which can mean the destruction and end of the whole world.

Therefore, it is becoming increasingly clear that the world is confronted with significant questions and problems, for the solution of which the necessary ethical basis must be found within the ecclesial experience of the Church. The dilemma facing us is how we, as Christians and Orthodox, are to confront the burning issues of justice and peace.

From the very beginning the Church was sent to proclaim and create justice and peace. The more peace is threatened, the more the Church needs to be concerned about peace. Meanwhile, in the light of this concern and in relation to the preparation of the Great Council, the Eastern Orthodox churches, during the Third Pre-Conciliar Pan-Orthodox Conference at Chambésy, Switzerland (28 October - 6 November 1986), reflected on and set out very clearly how the Orthodox Church can achieve justice, peace, freedom, fraternity and love between peoples, as well as suppress racial discrimination.

From Roman times up to the present day people have paid hommage to the principle: "Si vis pacem, para bellum" (If you want peace, prepare for war). Today we need a new principle: "Si vis pacem, para pacem" (If you want peace, prepare for peace) because we cannot serve God and the military.

No Orthodox Christian, nor the whole of humanity can remain indifferent to the tragedies which are taking place on this earth's living planet. First of all the tremendous amount of human suffering involved and then the inertia which makes states and nations unable to take radical and immediate decisions to put an end to the daily inhuman suffering of innocent human beings. The rest of humanity just looks on as a mere spectator. But that is not the only situation in our world. As we turn our eyes to other parts of it, we see sisters and brothers struggling against apartheid; others poor and oppressed; wars of religion, as well as the persecution of people who provide Christian values of truth for this life, witnessing to their faith and fighting for the renewal and transformation of this world. And in the midst of the new martyrs of faith there is Christ who is the only way of truth and whose church, the ecclesial community of all the people of God, embraces the whole of humanity and proclaims the "gospel of peace" (Eph 6:15) and justice. Because through Christ himself "all things, whether on earth or in heaven, make peace by the blood of his cross" (Col 1:20). "He came and preached peace to you who were far off and peace to those who were near" (Eph 2:17). He became "our peace" (Eph 2:14). This peace "which passes all understanding" (Phil 4:7) was promised by Christ himself to his disciples during the Holy Supper, a promise given also to the world: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you" (Jn 14:27).

VI. Cries for Freedom

In relation to the issue of justice, people today cry out for freedom. They want to be free in many different ways. In addition to the movements for political, economic, social and religious freedom, there are also many other kinds of liberation movements, particularly in the Western world and also in the third world.

True freedom, in the Christian perspective consists neither in passive resignation to one's earthly fate nor in active rebellion against the conditions and structures of life in which one finds oneself in the world. It consists rather in the joyful acceptance of one's earthly conditions provided by a gracious, wise and loving God who has given each individual a life for fulfilling an earthly vocation in the service of God and humanity. Belief in divine providence and recognition that each person has a unique vocation from God, being called upon to sanctify, transfigure and redeem the specific conditions of his/her life in ways provided and revealed by God, is fundamental to the Christian view of liberation.

Humans are truly free when they love their life in the world, their time, their place, their calling and their task; when they believe that their life is the best for them in which to fulfil their vocation; when they struggle to work out their salvation in obedience to God and serve their fellow human beings within the situation in which God has put them; and then they trust that God's will will be done in their life - the will of God whose ways and thoughts are not ours - if only they are obedient to God's commandments in the smallest and seemingly most insignificant detail of their daily activity. Such persons are truly free because, paradoxically, they accept their human situation and condition and, at the same time, are not determined or bound by it. Jesus himself is the most perfect example of such behaviour. He embraced the conditions of his earthly life, was subject to "every human institution" (to use the apostle's expression) for God's sake: to his family, society, nation, religion, political situation.

It is to this freedom of Christ that all human beings are called. It is the freedom of the "glorious liberty of the children of God" (Rom 8:21), guaranteed and realized in human beings by the indwelling of the Spirit of God. It is the freedom not to miss the mark of one's human vocation by making life in this world an end in itself or by defining one's entire being and life by the life in this world; or by yielding to the wickedness and evil which a self-centred, this-worldly life necessarily demands. And the Epistle to Galatians clearly states this call to freedom: "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, 'You shall love your neighbour as yourself'" (Gal 5:13-14).

Therefore in Christ and the Church we find the image and meaning of true freedom, which is liberation from the "law of sin and death" working in our earthly members: "For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death" (Rom 8:2). Only in Christ and the Church do we find the pattern for the right relationships of human beings to each other, to themselves, to their bodies, to their sexuality, to their psychic and emotional experiences, to their earthly institutions and histories, to their death ... and to God himself. This "right relationship" is true liberty. When a person finds it and lives it, he or she is free indeed. Without it there is only enslavement to "empty deceit, according to human tradition, according to the elemental spirits of the universe" (Col 2:8) and bondage to the graceless powers of "this age" whose "form is passing away" (1 Cor 7:31).

Thus, true freedom is in Christ and the Church as God's kingdom on earth. Our witness and service in the world is to have people see this and know this, and so to be freed from the futility of their delusions and rebellions, as well as from the frustrations, dissatisfactions and disappointments which inevitably result when their earthly needs and desires, even when satisfied, still prove insufficient and unfulfilling.

God's commandment to love one's neighbour, even one's enemy, means that Christians are always called to love justice and maintain peace with all people, insofar as this depends on them. It is therefore inconsistent with a life in Christ for them actively to support or tacitly to tolerate a known injustice. There are however different points of view currently held by Christians who advocate justice and wish to promote peace in situations of injustice, oppression and conflict.

God has covenanted with his people in order to be glorified and worshipped by his people through their living in a world of justice and freedom. The glory of God can only be reflected through peace, justice and liberty. Covenanting is a process because of the unfaithfulness of God's people and because of the faithfulness of God. Covenanting is a process because God's people continuously break the covenant, and covenanting is only possible because God is renewing his mercy, forgiving his people: "If we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim 2:13).

VII. Waiting for Justice and Peace with New Hopes

Speaking of Christianity in need, there is a strong tradition of looking at spiritual tradition in terms of warfare. The Cross of Jesus Christ for St Paul is the locus of God's decisive victory in the struggle against evil forces (cf. Col 2:15); and the resurrection of Christ is the "first-fruit" of that victory in the world. The warfare continues until all powers are brought under the feet of Christ and God shall be all and in all (cf. 1 Cor 15:20-28). Meanwhile, Christians have to put on the whole armour of God to fight against evil forces and the spiritual hosts of darkness still operating in the world (cf. Eph 6:17).

Today the passion of the mystical Christ, embodied in the lives of those Christians who have sacrificed themselves for the cause of justice, preserves the same structure as the passion of the historical Jesus. Like Jesus, many people today are persecuted, killed or imprisoned because they defend the rights of the lowly and the just claims of the poor. They suffer this fate out of fidelity to God, who asks them to sacrifice their lives for those causes. Those causes are greater than life itself because they are the causes of God and God's kingdom. These people prefer the glory of a violent death to the joy of an accursed freedom, as a Christian martyr of the third century put it.

The resurrection of the crucified Jesus proves that the sacrifice of one's life, out of love for the down-trodden and abused, is not meaningless. It means sharing in the fulness of life and the definitive triumph of justice. The Crucified One is the Living One. Those who are crucified will also live.

The agonizing question which Christians around the world and particularly the Orthodox have to face - and which many of them are courageously facing though others seek to ignore it - is this: What is more important, the ultimate triumph of conformism to one's society - in its totality and integrity - or the creation of a new <u>koinonia</u> in which bitter memories are reconciled and new ways of relating to the other members of the body of Christ are realized?

Christians have inherited a tradition of martyrdom, of being willing to suffer and die for their faith and their homeland. They find it more difficult to <u>live</u> for it. They do of course recognize that love (<u>agapè</u>) is more important than anything else. But love is too often something which must be expressed in one's own way. At the time of the Roman persecutions and later of the Inquisition, love for the soul of a heretic was expressed by burning his body;

sometimes today, similarly, love may be expressed by explicit or implicit proselytism. It is much more difficult to establish new patterns of koinonia, to move forward together in the a spirit of fellowship and Christian love. Most Christians share St Paul's belief that although the verbalization of our "orthodoxy" may be angelic, if we have not love (agapè), we are "noisy gongs or clanging symbols". Yet there can come a point where if Christians feel their existence is threatened, and therefore also their power of witnessing to the truth as they see it, they will view themselves as martyrs, and will see their first duty as protest and bear verbal witness, rather than as love for those who threaten them. And the only way in which they can be released from their situation is for the "threatener" to convince them that they are not threatened: that they are free to witness and act as they please.

We live in a world that, once again, has made a covenant with death. But we live here as witnesses to a God who has made a covenant with life. The new covenant in the life blood of Jesus is God's ratification and renewal of God's ancient creational Amen to life; it is the final seal on the divine determination to mend the creation. Christians who have discerned the signs of our times know that their gospel, therefore, stands in direct confrontation with the dominating spirit of our age, that spirit emanating from the bargaining with death. The mask of life, which death-serving empires heretofore have sometimes worn with deceptive grace, has in our time been pulled off.

The unity of humanity, shattered by human pride, by the lust to possess the creation, and therefore by death - the state of death which results from this separation - is restored by Christ. Christ is separated from nothing and no one. Through the eucharist we enter into this immense unity; we are all members of one another, responsible for each other, each of us bears the whole of humanity with us. The eucharistic bread does more than establish a bond between the risen Christ and each one of us, more than bring the visible unity of the church into being. It also introduces us to the real unity of all humanity. Shared, it makes us sharers.

People in this century have witnessed a strong wave of liberation movements; this has created a number of independent states and many of them have thrown off the centuries-old yoke of foreign domination. This process continues today; however, we still feel that human evil will try to hinder this inevitable historical process. Sometimes industrial states try to impose on developing countries their internal development which would ensure the perpetuation of underdevelopment. Today, human beings still suffer from racial discrimination, apartheid, and other forms of human humiliation and indignity.

Daily we live in contact with other people in this world, and this is often considered as "dangerous", and dangerous it certainly is, if our own knowledge and vision of Orthodoxy in the world is weak. But it is also a unique opportunity, without precedent, to know and understand the Western Christian world (if there still is one) and the rest of the world. We are seeing today a new openness towards the world, which must be realized on the basis of values and truths of human life and in common actions and decisions. In this case, the "openness" lacks the conviction that knowledge of the full truth which is given in Christianity and has become accessible only to the community of the Church in Christ, is only realized through him and the power of the Holy Spirit. This road towards the new hopes of transformation of human life is difficult, but it is the only right one, through the Christian message, not simply because it is the "middle" road but mainly because it reflects the truly catholic spirit of the Christian faith.

Salvation has two dimensions for the Christian, the transcendant and the immanent. Without peace with God, there can be no true peace with humanity. Converting hearts remains a presupposition for a better world. There is no new humanity until there are new persons. Thus, speaking of the inner-worldly, the vertical dimension of Christianity should be described as: faith and prayer, church and sacraments, death and eternal life - as we have always done. At the same time, however, we cannot forget the horizontal dimension. We should not be inhibited in encountering youth in their struggles for new values and transformation of life and their concerns for justice, peace, disarmament and ecology in the world. Peace as transformation means, finally, that we proclaim solidarity with the rest of the world and bridge the gap between the rich and the poor.

The major task of Christians, therefore, should not be "empty", general talk about justice and peace, but primarily efforts in favour of human rights and the restoration of conditions which would make mutual confidence possible and war unthinkable. This is not empty moralism, but the only realistic approach to the problems of justice, peace and disarmament. There will always be the danger of war as long as justice and peace are forgotten and human freedom is curtailed. Peace and justice are inseparable from this openness and confidence.

Thus, it can be said that the church that lives in koinonia and renews itself will no longer see its prime function only in terms of institutional closeness, but rather in the service and diakonia of Christ's message for the world. We do well to "eireneinematize" the world and together with Jesus be a witness of that God and Father who is "God of peace" (1 Thess 5:23).

NOTES

1. See Ralph Wendell Burkoe, Cosmic Ecolutionary Creation and Christian God, chap. 2 in Philip N. Joranson and Ken Butigan, eds, Cry of the Environment: Rebuilding the Christian Creation Tradition, Santa Fe: Bear & Company, 1984, p. 241ff.

2. Leontius of Neapolis, Contra Jews V, in P.G. 93, 1604 B.

3. Leonardo Boff, Church, Charism and Power, London, SCM Press, 1985, p. 1.

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials 7.6

WORLD ALLIANCE OF REFORMED CHURCHES
GENERAL ASSEMBLY

Seoul, 15 - 27 August 1989

SECTION III

JUSTICE, PEACE AND THE INTEGRITY OF CREATION

REPORT TO THE GENERAL COUNCIL

An Open Letter to the Children and Young People of the Planet

BELOVED OF GOD, the earth our home is gravely threatened. Humankind must accept the blame for this. We have not acted with the modesty that, as one of earth's many species, we should have shown; nor have we exercised the kind of responsibility of which we are capable. In relation to one another, in our dealings with other forms of life, and in our use of the planet's land and resources we human beings have behaved in foolish and prideful ways.

Today, in an age of big technology and increased human demand upon earth's limited capacities, we are experiencing some of the dread consequences of human habits that have developed over the centuries. These consequences are to be seen particularly in three kinds of global problems: gross injustice, with many human beings doomed to lives of unending poverty and oppression; violence, wars, and the threat of nuclear holocaust; and the destruction of nature under the burden of human greed and carelessness. Though we shall have to separate these problems to be able to speak about them with you, they are in fact inseparable. They are parts of a large and complex web of evil which, if it is not recognized and tackled today, will only grow worse tomorrow.

That tomorrow is your future. That is why we are addressing this statement to you. We do so first because we know that we are part of civilizations that have plundered the earth, squandered its gifts, and engaged in hostilities that continue to haunt the world. Though we ourselves inherited many wrongs, we have done too little to right them.

We fear, then, that we have left you a future that will contain much suffering. Already forty thousand of you, it is said, are dying daily from hunger-related causes alone. Many of you know the secrets of the torture chambers. Some of you are victims of AIDS, the drug traffic, prostitution and other forms of suffering that are caused by forces greater than your own wills. Significant numbers of you are young soldiers who find yourselves in uniforms without knowing quite why. Others amongst you have chosen the harder path of conscientious objection, with its accompanying loneliness and deprivation. Many of you, though young, have been denied the joys of youth: you are old before your time. Only with shame, almost with despair, can we consider the anguish that must be borne by young minds and bodies that have had so little time to develop the courage that is needed even to face life's smaller anxieties.

We know that we, who write to you from the heart of this ancient and divided land of Korea, have a share in the factors that have brought all this about. Not only through our deeds and our failure to act, but also through our words and our thoughts we have contributed to this "futureless future". Even our "Christianity" must be examined again; for we suspect, more than ever now, that we have frequently misunderstood and misrepresented our own "good news," equating Truth with what was most pleasing to us and least demanding of us. Will you one day forgive us for our failure to bequeath to you a more hopeful future?

Yet we address you also for this reason: that we cannot and will not accept the conclusion, which too many of our contemporaries silently or openly entertain, that little or nothing can be done to alter the future that so threatens us. It could be different. The world does not have to end with a bang or a whimper. As a Reformed hymn insists, "Earth could be fair.....and all her people one".

We do not base this hope on mere wishful thinking or the fear of facing less optimistic prospects. Without closing our eyes to all that is making for "future shock" in our time, we here in Seoul have tried once more to discover the future that is promised by the God of our Judeo-Christian tradition. There are many ways in which it is possible to describe the future, but for our particular branch of the ecumenical Church no language is more important than that of "the covenant." When we think of God, we think of One who is turned towards the whole creation in love. God's covenant is God's determination to fulfil what God began in creation. Against all the forces of chaos and destruction; against injustice, war, and the spoiling of nature; against death in all its forms, God is at work in the world to give us another future. Jesus, in whom we see this covenant made most real and present, stated the matter in this way: "I came that they might have life, and have it more abundantly."

That, we believe, is where we Christians must begin - begin again - if we are to rethink our faith and our message in the light of the great questions that confront us as we near the end of another millenium. We have for long, with the scriptures that we honour, used the language of God's covenant. But we have been less than clear about its meaning for the destiny of this world. Now we should like to say without any qualifications, and in particular so that you may hear us: Our God has an abiding commitment to the earth. That is the fundamental fact, the reality that we intend to hold to, no matter what may seem to be the case. God will not abandon the world. In whatever ways are open to you, in whatever language is meaningful to you, we want to invite you to make this affirmation your own.

But God calls us to become partners in the creation, re-creation and redemption of the world. You will find in what follows this introductory statement, in a section called "The Integrity of Creation," that we have felt it necessary to say to human beings today, "Stop thinking of yourself as if you and your kind were the be-all and end-all of life". Especially in the "Christian" west, we have behaved as if Homo sapiens (sapiens') were entirely distinct from every other creature - as if God's covenant were "for humans only". We shall have to learn that we are creatures amongst creatures, with the others, not above them. We are not free to do as we please. Like the other creatures, and with them, we have our particular rôle to play in the drama of existence. As thinking, willing, working, speaking, praying

creatures, we are beckoned into covenant partnership with God. As we have amply shown our capacity to destroy and threaten life, so, with the help of God's own Spirit, it is possible for us to begin to live as keepers of earth. Beyond the affirming of this world, then, which is an act that in your youth it may be easy enough to do, we invite you to become men and women who live out that affirmation, and so seek for and exemplify a glory that is greater than your own.

Bear with us now as we try, in halting and no doubt incomplete ways, to reflect on the three inter-connected problems of which we have spoken above. For two days, in three separate "sections", we have discussed these things. What we want to share with you here is something of what we have said to one another. In other places these matters are treated more thoroughly. At the end of this statement you will find a list of some of those resources. What you will read below is simply a brief summary of the thinking and speaking of Reformed Christians meeting in council for a limited time. For all that, we think you may find it interesting, because it represents the reflections of persons from all earth's continents. We are using the headings that have become familiar to ecumenical Christians in the past decade: Justice, Peace, and the Integrity of Creation. These terms are meant to correspond with the problems we have named.

(1) Justice:

Some thirty members of our council have shared with one another facts of the world's injustice, and have sought each other's help in recalling the testimony to God's "justice" that is present in our sacred scriptures and traditions.

They told each other of people going hungry in Lesotho because their government is using their money to buy arms. They spoke about the 20 millions of Taiwanese and the 60 millions of Filipinos whose lives are shaped by the sale of armaments to their countries by superpowers. They listened to the witness of those who knew about the arrest of Ecuadorian Indians, considered "invaders" because they tried to protect their land from seizure by transnational corporations. They heard too of refugees and asylum-seekers in France, who fear for their future status in that country. They also learned about the inadequate educational programs and agricultural equipment of Zaire.

Beyond that, there were many other testimonies to injustice: in Brazil there are said to be thirty million abandoned, needy, and sometimes delinquent urban children; one organization attempts to minister to thirty thousand of them. Central America, said one person, "asks for peace and lives in war, because of the interventionist politics of the government of the United States of America and other world powers." The Philippines, said another, has become a place where "we cannot stay alive." In South Africa, as many today testify, 35 million Blacks are denied participation in the government's power structure of five million Whites. Over and over again one refrain persisted: The rich get richer, while the poor get poorer. Surely the world should not be the way that it is.

But if the world is to be changed, if the "difference" that "could be" is to be realized, then the present global economic order will have to be altered drastically. Basic to all other injustices today, the participants insisted, is economic injustice; and this means that the churches are being called to recognize that the present world economic order and the systems and structures which maintain it are unjust at base. That is, they not only allow but they actually foster injustice in terms of the distribution of wealth and access to economic power. This means that many people are bound to be kept in a condition of utter poverty while a few enjoy immense wealth. If the present economic order is maintained, this enormous discrepancy between rich and poor will prevail, and it will become still more conspicuous. The churches, it was concluded, cannot tolerate the continuance of these conditions.

The will to resist the present economic order cannot, however, be generated easily within the churches; for to do so must mean to confront some of the most deeply held assumptions and unquestioned practices of the nations.

For Christians in the first world, it must mean calling in question the systems which produce "debt crises." The great economic powers maintain their superiority in part by keeping the smaller economies dependent upon them. They direct, however "indirectly," the governments of the dependent nations, sometimes with the latters' complicity. At other times they engage in political and military intervention, showing no respect for the sovereignty of other states. The debts which accumulate as a result of this strategy of dependency can never be repaid. Often all the energies of smaller economies are expended in the payment of interest on loans. Moreover, when this is added to the fact of militarism (discussed in the next section) the situation is made more complex still. For so much of the borrowed monies which make up the budgets of such smaller powers must be spent on military "security" that there is little left over for the essentials of life, thereby compounding the nation's weakness and dependency.

To confront such injustice, Christians especially in places of wealth and power must be prepared to challenge the whole "way of life" of which their own patterns of behaviour and lifestyles are usually part. Not only wisdom and courage, therefore, but also the willingness to engage in self criticism and personal sacrifice must be cultivated within our churches.

Another level of injustice raises the question whether Christians can and should distinguish legitimate from illegitimate states more consistently and decisively than in the past we have been ready to do. Ever since its establishment under Constantine in the 4th century, Christianity has been sorely tempted to make friends with power, wherever power resides and whatever it represents. In the Reformed Tradition at its best, this temptation and tendency have always been challenged by prophetic faith. Romans 13, which predates Christian Establishment, should not be read as if all existing power were God's own will. Tyranny and oppression, disregard for human dignity, sexual discrimination, the favouring of privileged minorities, the definition of citizenship by race, creed, property, gender and other such conditions: such are the marks of governments that Scripture rejects (e.g. Rev 13).

Today we are acquainted with many governments that by these criteria must be considered illegitimate, and in all of our nations there must be vigilance against the legitimization of practices and policies (immigration, for example) which defy basic human rights. Yet we recognize how entrenched are the attitudes of passive obedience in society and also in the churches; and we think that the time has come to train up communities of watchfulness and resistance within our communions. Injustice as well as its causes in economic and legislative corruption must not only be recognized, it must be named publicly, and encountered with both wisdom and courage.

The world ... could be different. Our efforts will not make it perfect; but they may make it more just.

(2) Peace

Our world is marked by violence; unpeace is our true condition. From many parts of the globe we have heard personal testimonies to this sad reality. We were told of people bombed in their homes, of innocent persons tortured and brutally murdered ("They boil people", said one of our African brothers). In most of our societies, money that should be used to fulfil basic human needs is used for defence budgets. Whole populations are reduced to refugee-status by various forms of warfare, open and hidden. Beyond that, this public violence creeps into personal relationships - the relations between men and women, parents and children, friends. In the name of "security," attitudes of mistrust and suspicion are bred amongst peoples.

In all of this it is possible to see a pattern, the pattern sometimes called imperialism. There are empires in this world, smaller and greater empires, firmly established and would-be empires, local empires and empires of universal dimensions. Empires have their own logic of development. They move in certain well-established ways. For one thing they always have enemies. They need enemies, because their boasts are always greater than their reality, and to sustain their ambitions they must forever create the impression amongst their people that the alleged good life that they are providing is under attack from some more or less powerful quarter.

Since they have enemies, the empires must also have armies, and armies, especially contemporary armies, require enormous expenditures for the armaments that are needed for their services to the community. If people complain that too much money is needed for this weaponry, they are regularly told that it is necessary for national security...against the enemies. The production of arms thus becomes a world-wide reality, conditioning the lives of millions and influencing whole cultures. In a moment we shall see the application of this militarism, as it is termed, to the countries of South and North Korea.

Under the impact of the great imperial powers of today's world, many people suffer. Countries that do not have very much power are turned into battlegrounds (e.g. Lebanon), or places where contending empires face each other or maintain an uneasy truce. Artificial and often tragic boundaries are thus set up between peoples who both naturally and historically belong together.

We are meeting, as we have already told you, in Seoul; and from our Korean sisters and brothers, some of whom are originally from the North, we have been hearing what such a division means for the life of this peninsula.

The Korean people, they have said, whether they live in South Korea or in North Korea, strongly desire to restore the unity that was theirs for more than a thousand years prior to the end of World War II. The division of Korea at the end of that war, in 1945, eventually led to the Korean War, which from 1950 to 1953 devastated the land and claimed a toll of 6 million dead and wounded, and which has not been concluded with any peace treaty. Because of the division, more than ten million people have been cut off from their families and loved ones, and for four decades they have been forbidden any physical contact or even correspondence with them.

The division, although not justified, is tolerated by both states on the grounds of "national security" of their divided half. The militarization of Korea has infected its whole culture. It is a militarized society. Besides, the presence of U.S. troops and nuclear weapons and of Soviet missiles deployed and targeted on the country exposes all Koreans to the risk of nuclear confrontation.

At a more subtle level, the militarized condition of Korea has introduced profound psychological and intellectual problems. In the churches themselves, for instance, there has come to be in certain quarters an obsession with communism. An ideology of anti-communism often prevails, to the extent that people under its influence refuse to believe that there are any worshipping Christian communities in Northern Korea. With such attitudes abroad, it is very hard for Christians to be reconcilers within society, let alone to call for dialogue between contending factions. If the recommendations that have been made by various Korean Christian bodies as well as the World Council of Churches are to achieve sufficient support, Korean Christians, with the support of others, will have to assess honestly and with great courage the character of the militarized state and its effects even on confident Christian faith, such as we have found here.

These Korean testimonies have lent concreteness to our more general reflections on the relation between the quest for power and the need for war, challenging us to think through once more our Christian grounds for peacemaking. The following responses may be noted: First, we shall have to begin with a confession of sin. Christians and churches in the past and still today too often condone militarism, if not actual warfare. The habit of being the official cult of the official culture, where it has pertained, makes us specially prone to suppose that the will of God and the way of our own nation are closely related. In this connection, the "just war" concept, which has been the basis of much Christian thought about war heretofore, needs to be thoroughly and critically reconsidered in the light of modern means of warfare, both nuclear and conventional.

Secondly, we have recognized here - at least in theory - that in order to understand and positively criticize such phenomena as militarism, the division of nations, and the like, we require a vantage point from which to think and act. If we insist that "it could be different," we must do so as those who both <u>believe</u> that and <u>know something</u> about the "different" way proposed by the sources of our faith tradition. Have we yet really pondered the meaning of God's <u>shalom</u>? The word comes easily to our lips today; but have our minds taken it in? And what of the Reign (Kingdom) of God? The

Bible insists that God's peace reigns where there is justice; where divine judgment has brought down the mighty from their seats and divine love has caused oppressors and oppressed to confess their common need; where human beings and communities cease their incessant striving for control over one another and learn instead the meaning of service.

Thirdly, the whole notion of "the enemy" must be subjected, in the Christian koinonia at least, to a radical examination. Who is this enemy? May we ever assume, simply take for granted, that our enemies are the ones identified by those in power? Today it is not enough to "love" our enemies; we have to discover in the first place whether they are our enemies, and why.

Finally, we think that in this time of global unpeace Christians are called to a discipleship of peacemaking which should have a certain priority in their understanding of true obedience to Christ. The discipleship of peace is not a passive stand. It is rather a strategy which sets over against the age-old concept and practice of solving conflict through physical might a spirituality that takes seriously the prospect of a statecraft based on persuasion and peaceful resistance against evil. New forms of conflict-resolution are being developed in many places today. We strongly urge you to join in this quest for alternatives to war. Nuclear annihilation will continue to threaten civilization; 'the Bomb' cannot be uninvented. For our part, we pledge to you greater seriousness and faithfulness in our own efforts to obey the one whom we dare to call 'Prince of Peace'.

(3) The Integrity of Creation

In the past, the changes that were constantly occurring within creation, some of them because of us, some mercifully beyond our control, were mostly predictable and normal, though change is never without its shadow side. But we are living at a moment in history when the process of change itself has changed - largely because our human influence within the creation has increased dramatically through science and technology.

One example of this has been named "the greenhouse effect." Some of the gases produced by some human communities are causing great changes in our weather. The earth is getting warmer, the seas are rising, flood and drought are increasing. We do not know as yet what this will mean, concretely, for the future - your future. We do know, however, some of the things that we must do to prevent the worst results of this process: we must protect and replenish our forests; we must learn how to live with and not against nature; we must simplify our lives in First and Second World societies, and choose lifestyles that will change the industrial processes that produce these harmful gases.

Another example of the new kind of change brought about by unlimited and ill-considered human know-how lies in the field of biotechnology. The last three decades have witnessed massive development in all aspects of medical and pharmaceutical technology. Many of these have been beneficial, sometimes in obvious ways. Yet these same processes have harboured possibilities that are by no means obviously good and are sometimes patently questionable and even evil. We can share the joy of couples for whom the reproductive technologies of recent years have made it possible for them to have a child of their own. But we cannot extend such celebration to the

commercialization of childbirth. Nor can we say Yes to genetic engineering which "creates" and patents new forms of life. And we condemn rather than celebrate genetic analysis when it is used for sex selection to abort female foetuses. Biotechnology may offer promising opportunities for advance, such as the development of crops that resist various problems. But are we ready to believe that we can know, as well, the full effect of such techniques on the ecosystem? Certainly we already know that such techniques can be used <u>against</u> the poor of the earth.

We believe that underlying these matters are some fundamental questions: was it God's intention that we should exalt ourselves to the apex of creation? Does God want us to change the rules of the creation itself? We seem to have this ability. Do we have the right too?

We think we shall have to learn how to say <u>NO</u> to these questions. The God of whom the Bible speaks seems clearly to want a world in which all the parts, though different from one another, exist in harmony. It is equally clear that this harmony of God's intention was and is destroyed precisely by us, by our strange need to rise up higher than our creaturehood. The truth is, we do not make very good gods.

We want to be good stewards of that which, in earth, sea, and sky has been committed to our tender care. We can only make good our vocation to such stewardship if we learn how to say <u>YES</u> to the creation...but sometimes, and perhaps now very often, <u>NO</u> to our own attempts to <u>manipulate</u> the creation. "The earth is the Lord's and the fulness thereof...." The language of possession and of mastery is not appropriate to human being. We believe that we are accountable for what we do with the trees, the way we build our cities, the manner in which we travel and enjoy ourselves, the way we handle earth's unrenewable resources, what we do with our waste...

We are <u>accountable</u>. We are accountable to God. We are accountable to one another. We are accountable to the myriad creatures with whom we share this beautiful planet. And we are accountable to you, dear children and young people. It is your future for which, under God, we are temporarily responsible. Pray that we may learn better than we have done how to take care of this treasure, so that when we shall turn our accounts over to your keeping we may not be covered with shame, and so that you may learn from us a little wisdom. From our present perspective, we think that you will need much wisdom for your own stewardship - <u>your</u> "temporary responsibility". According to an ancient writing of our tradition, awe before God is "the beginning of wisdom."

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials 7.8

JUSTICE, PEACE AND THE INTEGRITY OF CREATION

by Dr. David SUH

I

At its General Assembly, 29 February, 1988, the National Council of Churches of Korea adopted an historic statement on the issue of Korean reunification. The statement, titled "The Declaration of the Churches of Korea on National Reunification and Peace" proclaims the year 1995 to be the "Jubilee Year for Peace and Reunification." Both the PCK and the PCROK joined the other member of the National Council in signing the declaration.

It did not take too much historical or theological imagination to proclaim the Korean Jubilee. The year 1995 will be the fiftieth anniversary of the liberation of the Korean people from Japanese colonial rule. The year 1995 will also mark the fiftieth year of the division of the Korean people and their land. According to the Bible, the base year for the Jubilee is the liberation of the people of Israel from the yoke of Egypt. The Jubilee year is the time of restoration, of liberation. The Jubilee was prescribed by God in order to give concreteness to the covenant; it would ensure the real liberation of God's people in human history. Thus, Korean Christians, through their proclamation of the Jubilee Year, expressed their faith and hope in the covenant God for liberation and the restoration of their land in their concrete history. We believe this must take the form of peace, justice and the reunification of the Korean peninsula.

Two days ago, August 15th, was a Korean national holiday. On that day we remember and celebrate the victory of the Allied Forces in World War II over the Japanese Army, which made possible the liberation of the Korean people. For more than four decades now, we have celebrated the victory of the American Army over the forces of Japan. It is certainly the V.J. day for Americans, and it is for sure the day when Japanes soldiers and thus the Japanes government began to withdraw from Korean soil. But the years pass by. And our memory of the joy and excitement of liberation fade away. Less and less we feel excited about "liberation," and more and more we become frustrated about the division of our country. Instead of cheering our liberation from the Japanes, we now find ourselves groaning about the state of our division. Now we feel that August 15th is not particularly the day of liberation, but the day of division. And August 15th is not the day of celebration, but the day of mourning. Our liberation day of August 15th is at least mixed -- mixed with joy and sadness, victory and defeat, laughter and tears, freedom and enslavement.

The proclamation of the Jubilee Year for Peace and Reunification is our commitment to an effort to restore our true liberation, our true independence, our true sovereignity, shalom, and the favorable year of the

Lord, in our own situation The year 1988, when the Korean Christians proclaimed that 1995 be the Jubilee Year for peace and reunification of Korea, is the last sabbath year for us before the Jubilee Year.

II

The word Jubilee is derived from the Hebrew term YOBHEL, which means "a ram's horn" or the sound of the horn. The same root word is used in the story describing the collapse of the walls surrounding Jericho. At the blast of the ram's horn, of the YOBHEL, the walls of Jericho came tumbling down. Now, here in Leveticus, we read that it is the same ram's horn that announces the year of Jubilee. The year of Jubilee, therefore, is the year of the trumpet, which, begin according to Leviticus, is to begin on the 10th day of the seventh month of the Jubilee year. This is the day of Atonement, the first day of the religious year, which also happens to be the great penitential day of the Hebrew calendar (Leviticus 25:9). And the Bible says that "you shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants" (Lev. 5:10). As you proclaim the Jubilee year, you are also called to acts of liberation. "Each of you shall return to his property and each of you shall return to his family" (v. 11).

The proclamation of the Jubilee year was understood to be an important part of the covenant made between God and the people of Israel. Ir required the restoration of property to God, that is, to the original and sole owner of the land, the only one holding the fight of entitlement to land. Therefore, in the year of Jubilee, the private ownership of land was to be given up. For 49 years, according to Jewish convenantal law, you were permitted to purchase other persons' land. However, if during that same period the original owner wanted to buy the land back, the buyer was obligated to sell. But in the year of Jubilee, "each of you shall return to his property," that is, you are required to go back to your own land, and all the other acquisitions of land are to be returned to their original stewards. Jubilee, therefore, ensured the equality of property holdings among all the people.

Secondly, the Jubilee year restored slaves as free persons. "Each of you shall return to his/her family" (v.11b). "And if your brother becomes poor beside you, and sells himself to you, you shall not make him serve as a slave: he shall be with you as a hired servant and as sojourner" (v. 39). But upon the proclamation of the Jubilee Year, the hired servants are to return home, for "they are God's servants whom God has brought out of the land of Egypt; they shall not be sold as slaves (v. 42). The released servant would then go back to his original land which he was forced to leave.

From our contemporary, capitalistic mind set, and our claim to ownership on private property, it is quite difficult to know how Jubilee might work today. However, what is important to see in the proclamation is the clear affirmation that the land belongs only to God. The people do not own the land, God does. The People are permitted to live on the land and cultivate the land, but only as strangers and sojourners. Nor can anyone invade or occupy another's land with force, against the will of the "original" dwellers on the land. I would argue, therefore, that the Jubilee is a profound covenatal indietment against any form of colonialism, against the presumption, legal or otherwise of private ownership of land, and against the expansion of personal or national territories. The land belongs to God for the sustenance and security of all the people.

Within the framework of our work in this section, the proclamation of the Year of Jubilee, means the restoration of peace with justice throughout the land. The Lord says: "Therefore you shall do my statutes, and keep my ordinances and perform them; so you will dwell in the land securely. The land will yield its fruit, and you will eat your fill, and dwell in it securely" (v. 18). Peace will come to the people when the covenant of Jubilee is enacted, that is, when the landless, the poor and the oppressed occupy land they rightfully deserve as children of God. This is the covenant formula for ending oppression, exploitation, discrimination, and alienation. Peace and justice are the result of an enactment of the covenant, of Jubilee, by those who claim ownership of land, or who hold more land than they need, and holders were a host of slaves and servants. The proclamation of the Jubilee Year is the proclamation of peace on earth and the coming of the kingdom of God by the enactment of the political covenant of God.

III

The theological motive of the Korean Christians to proclaim the year 1995 to be the Jubilee Year for Peace and Reunification of Korea is precisely in the spirit of Jubilee for peace, justice and integrity of creation. The Declaration of February 1988 "proclaims our firm resolution to bring about the restoration of the covenanted community of peace in the history of the Korean peninsula today." This is to let the homeless return to their homes, to let the landless return to their land, and to let the broken and separated families be reunited again. And all of this is to restore the divided Korean peninsula to enable it to become one and whole again.

More specifically, we, the Korean Christians, take the issues of Justice, Peace and Integrity of Creation as the pressing issue of reunification on this Korean peninsula. That is, we believe that the establishment of peace on and around this peninsula will only be achieved by and through the process toward reunification. We believe that peace is and should be the means toward reunification, and that peace is the end and the goal of reunification. We want to achieve reunification only by peaceful means, and we want to establish peace through the reunification of Korea. In the past, we advocated and even tried conquest and invasion of the other by means of a hot war and by means of subversive infiltrations. Now we have some 650,000 South Korean soldiers facing North, and some 850,000 North Korean ground troops facing the South in order to maintain the division of the country. Overcoming this division by force and invasion would trigger an all out nuclear war only to annihilate the entire Korean people. Thus, we have no other way than peaceful means to approach national reunification. And to achieve reunification and to overcome our division by peaceful means is to bring about peace on and around the Korean peninsula.

In their Declaration, the Korean Christians have proposed to the authorities, both in the North and the South, in more specific terms to bring about peace that would be conducive to breaking down the walls of division and mutual mistrust and hatred. For one, we proposed that the present armistice treaty between the North and the United Nations Forces should be replaced by a peace treaty which includes a non-aggression pact. In connection with this proposal, the recent policy statement adopted by the WCC Central Committee in July of this year put it this way: "The USA, which along with the DPRK (North Korea) is a cosignatory of the 1953 Armistice Agreement, should be encouraged to cooperate in negotiating a

peace treaty, which could create a condition leading toward withdrawing its military forces from the peninsula." The Korean Christian Declaration also suggested the reduction of armed forces both in the North and the South, and stated that "all nuclear weapons deployed on the peninsula or targeted in its direction must be removed."

The establishment of justice in Korean society cannot be achieved without peaceful reunification. In the covenant jubilee, God's justice is for the purpose of the restoration of land and families. It is the justice of God to restore the people of Korea as one national community. It is the justice of God to enable our people to travel freely to North and South and to find and meet their separated family members. The division of the Korean peninsula is the consequence and symbol of a gross injustice, an injustice imposed upon the people and the land by the surrounding superpowers. No one here understands why the victim of colonialism has to suffer this division rather than the war criminals; that is, why Korea rather than Japan.

The division of Korea itself is injustice. But because of the division, we have to suffer tragic injustice. The division of the peninsula gives license to and presents itself a rationale for terrible human rights violations. The logic of our divison states that we are facing the most evil enemies in the North (or South), and therefore we must tighten our national security (creation of national security ideology). And in order to maintain national security we must have a strong and stable government (excuse for a military dictatorship). Under the strong and stable military rule, freedom and democracy, labor union movements, freedom of the press and expressions in arts and literature are denied, censored and banned. Gross social injustices under the divited systems are justified, and voices and cries of the people for justice have been harshly repressed and destroyed. We, the Korean Christians have now come to believe that our struggle for human rights and democracy and humanization cannot be achieved without removing this tragic cancer of national division.

Thus, we see the integrity of creation from the perspective of the restoration of peace and justice through the reunification of Korea. As the integrity of creation cannot be achieved without the establishment of peace with justice, it cannot be maintained without the national reunification of Korean land and people. More specifically, with the heavy and trigger-ready presence of nuclear weapons on and around the Korean peninsula, there will be no peace, no justice, no integritity of creation.

With the sound of trumpets proclaiming the Jubilee Year, we would like to break down the wall of division, the wall of mutual hatred and mistrust, the gap between the rich and poor, the oppressors and the oppressed, and the North and the South. And in this light, in our historical experience in Korea, we take the proclamation of this covenant of Jubilee Year very seriously, as Jesus from Galilee took it seriously in proclaiming the opening of his mission for the Kingdom of God.

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials 7.7

SUGGESTIONS FOR BIBLE STUDY/WORSHIP TEXTS
JPIC WORLD CONVOCATION, SEOUL 1990

For each day there are three texts from the Revised Standard Version, one being the main text of the day indicated by an asterix. The suggested passages are grouped so that they could be used liturgically. For each day there is one Old Testament passage together with an Epistle and a Gospel reading. As complementary texts they provide biblical-theological perspectives to the sequence of the seven moments of the liturgy chosen as the themes for each day of the Convocation.

DAY 1 - PRAISE AND ADORATION
"I will sing praise to my God"

The first day of the convocation is a day of praise and adoration: we celebrate the goodness of creation and God's grace as Creator, Redeemer and Sustainer. The activity of God is celebrated in the main text of the day, Psalm 104. It is a hymn of praise to God and God's Wisdom, through whom all things are created. The dependence of the creation upon the Creator - in birth, life and death - provides a deep spiritual basis for encountering the realities of everyday life. The harmony of the song might even seem to be unrealisitic in today's world. However, the symbols of the text indicate to every generation the true essence of worship: praise, adoration and prayer to the Only One.

The other texts of the day relate this psalm of praise and adoration to the realities of today by reminding us of our responsibilities as Christians and by challenging us to encounter the reality of sin in the world.
Matthew 5:43-48 reminds us of God's perfection. The "impossible" demand to be perfect is given to the followers of Jesus who are known by their distinctive mark - love. To manifest it, everybody must be "in Christ", and be reconciled with God and with their neighbours. This provides the motivation for encountering the tribulations of this age, as the text in
Revelation 7:9-17 shows. This eschatological text is neither a promise of a compensation "thereafter" nor a command to be quiet, but an exhortation to the witnesses to be trustworth and faithful. Eternal life can be found and experienced already now, it can be anticipated in our lives; but this anticipation is a reason for joy. The absence of of justice, peace and integrity cannot prevent us from giving praise and adoration today.

Psalm 104 (*)

Bless the Lord, O my soul.
O Lord my God, you are very great.
You are clothed with honour and majesty,
wrapped in light as with a garment.
You stretch out the heavens like a tent,
You set the beams of your chambers on the waters,
you make the clouds your chariot,
you ride on the wings of the wind,
you make the winds your messengers,
fire and flame your ministers.

You set the earth on its foundations,
so that it shall never be shaken.
You cover it with the deep as with a garment;
the waters stood above the mountains.
At your rebuke they flee;
at the sound of your thunder they take to flight.

They rose up to the mountains, ran down to the valleys
to the place that you appointed for them.
You set a boundary that they may not pass,
so that they might not again cover the earth.

You make springs gush forth in the valleys;
they flow between the hills,
giving drink to every wild animal;
the wild asses quench their thirst.
By the streams the birds of the air have their habitation;
they sing among the branches.
From your lofty abode you water the mountains;
the earth is satisfied with the fruit of your work.

You cause the grass to grow for the cattle,
and plants for people to use,
to bring forth food from the earth,
and wine to gladden the human heart,
oil to make the face shine,
and bread to strengthen the human heart.
The trees of the Lord are watered abundantly,
the cedars of Lebanon that he planted.
In them the birds build their nests;
the stork has its home in the fir trees.
The high mountains are for the wild goats;
the rocks are a refuge for the coneys.

You have made the moon to mark the seasons;
the sun knows its time for setting.
You make darkness, and it is night,
when all the animals of the forest come creeping out.
The young lions roar for their prey,
seeking their food from God.
When the sun rises, they withdraw

and lie down in their dens.
People go out to their work
and to their labour until the evening.

O Lord, how manifold are your works!
In wisdom you have made them all;
the earth is full of your creatures.
Yonder is the sea, great and wide,
creeping things innumerable are there,
living things both small and great.
There go the ships,
and Leviathan that you formed to sport in it.

These all look to you
to give them their food in due season;
when you give to them, they gather it up;
when you open your hand, they are filled with good things.
When you hide your face, they are dismayed;
when you take away their breath, they die
and return to their dust.
When you send forth your spirit, they are created;
and you renew the face of the ground.

May the glory of the Lord endure forever,
may the Lord rejoice in his works,
who looks on the earth and it trembles,
who touches the mountains and they smoke!
I will sing to the Lord as long as I live;
I will sing praise to my God while I have being.
May my meditation be pleasing to him,
for I rejoice in the Lord.
Let sinners be consumed from the earth,
and let the wicked be no more.
Bless the Lord, O my soul.
Praise the Lord!

Matthew 5:43-48

"You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect."

Revelation 7:9-17

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their

hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever! Amen."

Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.
For this reason they are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on the throne will shelter them.
They will hunger no more, and thirst no more;
the sun will not strike them, nor any scorching heat;
for the Lamb at the center of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes."

DAY 2 - REPENTANCE, CONFESSION, ANNOUNCING OF FORGIVENESS
"Seek good, and not evil, that you may live"

The immediate step after our act of praise and adoration is to sincerely examine the relationship between our faith, our worship life and our acts of repentance. Our faith life will be strengthened by true repentance and will reflect itself in a profound metanoia ..... a decision to radically change the direction of our lives.

Psalm 51 A liturgical psalms "par excellence" (as it constitutes an integral part of the liturgical life of almost all Christian traditions). It brings every single person who confesses God's name to a person-to-person encounter and dialogue with God. It clearly states that the only sacrifice acceptable to God is a broken spirit and a contrite heart. It shows that what we are seeking through this encounter is a "clean heart", a "right spirit", the "joy of salvation"; in other words, a search for a new and transformed life, a life in its fullness. The beginning and the foundation of such a life can only be in sincere repentance.

Amos (5:7, 10-24) In faithfulness to the strong prophetic language and vision, he develops the whole concept of repentance and explicitly condemns any worship or celebration detached from an active concern for justice, a commitment to the needs of the poor, a constant effort to participate in the creation of a better world. Justice for Amos is not a simple moral obligation but an existential presupposition for life, for life abundant full and free.

Throughout the centuries and within different historical contexts, these two biblical passages in Amos have been interpreted separately, in order to support this or that theological option. Now let us read them together, not as two different possibilities but as complementary exegeses of Mark 1:14-15, which, undoubtedly, constitutes the quintessence of the good news.

Amos 5:7, 10-24 (*)

Ah you that turn justice to wormwood, and bring righteousness to the ground!

They hate the one who reproves in the gate, and they abhor the one who speaks the truth. Therefore because you trample on the poor and take from them levies of grain, you have built houses of hewn stone, but you shall not live in them; you have planted pleasant vineyards, but you shall not drink their wine. For I know how many are your transgressions, and how great are your sins - you who afflict the righteous, who take a bribe, and push aside the needy in the gate. Therefore the prudent will keep silent in such a time; for it is an evil time.

Seek good, and not evil, that you may live; and so the Lord, the God of hosts, will be with you, just as you have said. Hate evil, and love good, and establish justice in the gate; it may be that the Lord, the God of hosts, will be gracious to the remnant of Joseph.

Therefore thus says the Lord, the God of hosts, the Lord: In all the squares there shall be wailing; and in all the streets they shall say, "Alas! alas!" They shall call the farmers to mourning and those skilled in lamentation, to wailing: in all the vineyards there shall be wailing, for I will pass through the midst of you, says the Lord.

Alas for you who desire the day of the Lord! Why do you want the day of the Lord? It is darkness, not light; as if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake. Is not the day of the Lord darkness, not light, and gloom with no brightness in it?
I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them, and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an everflowing stream.

Psalm 51:3-19

For I know my transgressions,
and my sin is ever before me.
Against you, you alone, have I sinned,
and done what is evil in your sight,
so that you are justified in your sentence
and blameless when you pass judgment.
Indeed, I was born guilty,
a sinner when my mother conceived me.

You desire truth in the inward being;
therefore teach me wisdom in my secret heart.
Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.
Let me hear joy and gladness;
let the bones that you have crushed rejoice.
Hide your face from my sins,
and blot out all my iniquities.

Create in me a clean heart, O God,
and put a new and right spirit within me.
Do not cast me away from your presence,
and do not take your holy spirit from me.
Restore to me the joy of your salvation,
and sustain in me a willing spirit.

Then I will teach transgressors your ways,
and sinners will return to you.
Deliver me from bloodshed, O God,
O God of my salvation,
and my tongue will sing aloud of your deliverance.

O Lord, open my lips,
and my mouth will declare your praise.
For you have no delight in sacrifice;
if I were to give a burnt offering,
you would not be pleased.
The sacrifice acceptable to God is a broken spirit;
a broken and contrite heart, O God, you will not despise.

Do good to Zion in your good pleasure;
rebuild the walls of Jerusalem,
then you will delight in right sacrifices,
in burnt offerings and whole burnt offerings;
then bulls will be offered on your altar.

Mark 1:14-15

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near, repent, and believe in the good news."

DAY 3 - PROCLAMATION OF THE WORD OF HOPE
"The light shines in the darkness, and the darkness has not overcome it"

In the midst of the struggle against injustice, violence and the destruction of the earth, today's texts focus upon the proclamation of hope.

Isaiah 55:6-13 is a call to repentance and for return to living in joy, peace and harmony as intended in God's original, ongoing act of creation. The word of God will be fruitful in us - it will not return empty - but be fulfilled in actions, in healing the degraded land now covered in thorns and replanting it with cypress and myrtle.

The great passage in John 1:1-18 assures us that nothing exists in isolation from God. In the beginning was the logos (usually translated as "word" in English it also has the more profound meaning of natural order, organisation, reasoning, interrelationship as used in terms like logic, ec-ology or bi-ology). It is in God that everything exists and has its being, for in God is life. Despite our concerns for injustice, violence and lack of peace, this text gives us profound hope, for it gives us a vision of divine light shining out in the midst of these destructive and dark forces, here is the eternal promise that light overcomes darkness.

In 1 Peter 3:8-17 the writer is addressing his hopeful words to people scattered about in little communities who are listed in the first verse of the letter. But his words still give hope and encouragement today to those who are migrants, refugees or persons experiencing persecution. He encourages us to return blessing for evil and to do right and seek peace even if we suffer for it. This might be the best "sermon" we can give, and is possible when we have hope in us like a pulsating heart which keeps us going.

Isaiah 55:6-13

Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.

For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign that shall not be cut off.

John 1:1-18

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginnig with God. All things came into being through God, and without God not one thing came into being. What has come into being in God was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all

received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

1 Peter 3:8-17 (*)

Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called - that you might inherit a blessing. For "Those who desire life and desire to see good days, let them keep their tongues from evil and their lips from speaking deceit; let them turn away from evil and do good; let them seek peace and pursue it. For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil."

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you, yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil.

DAY 4 - AFFIRMATION OF FAITH
"The creation itself will be set free"

After having proclaimed the word, the fourth day provides the occasion to affirm our faith in action. Acting in faith calls us to choose the way, the truth and the life.

Deuteronomy 30:6-15 presents this choice as an answer to God's call, an answer of love which is a "yes" to life and happiness. God calls us to choose him, to answer God's call after recognizing him as our God and Creator. God becomes the word to let himself be known, the word which is near us, indeed in us, and which frees us. But to answer this call one needs a real conversion of heart. To reach this aim, God has given us the commandments. By putting them into practice, we can escape from corruption and death. In that way, we can live in harmony with God, with our neighbours and with the whole of creation.

But in the face of our bewilderment and self-destruction, God becomes even nearer and incarnates himself in Jesus Christ. In Luke 4:16-30 we can see that through God we can escape from the bondage in which we had imprisoned ourselves. Through God's death for us, Christ rescued us and he gives us new life with the gift of the Holy Spirit.

Paul says in Romans 8:1-27 that it is the Holy Spirit who restores, through Christ's offering, the harmony which we had broken:

harmony with God which makes us his children
harmony with our neighbours, which brings peace and justice
harmony with the creation, which makes us good stewards.

Let us open our hearts to tne Holy Spirit, so that we might live out our liberation, let us be transformed by the spirit. In spite of our struggles, our pains, our cowardice, we do not want to live any more according to the flesh but we turn to God, trusting in God's presence and our victory. That is our faith and hope which have to be lived in charity.

Deuteronomy 30:6-15

Moreover, the Lord your God will circumcise your heart and the heart of your descendants, so that you will love the Lord your God with all your heart and with all your soul, in order that you may live. The Lord your God will put all these curses on your enemies and on the adversaries who took advantage of you. Then you shall again obey the Lord, observing all his commandments that I am commanding you today, and the Lord your God will make you abundantly prosperous in all your undertakings, in the fruit of your body, in the fruit of your livestock, and in the fruit of your soil. For the Lord will again take delight in prospering you, just as he delighted in prospering your ancestors, when you obey the Lord your God by observing his commandments and decrees that are written in this book of the law, because you turn to the Lord your God with all your heart and with all your soul.

Surely, this commandment that I am commanding you today is not too hard for you, nor is it too far away. It is not in heaven, that you should say, "Who will go up to heaven for us, and get it for us so that we may hear it and observe it?" Neither is it beyond the sea, that you should say, "Who will cross to the other side of the sea for us, and get it for us so that we may hear it and observe it?" No, the word is very near to you; it is in your mouth and in your heart for you to observe.
See, I have set before you today life and prosperity, death and adversity.

Luke 4:16-30

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing." All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?" He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.'" And he said, "Truly, I tell you, no prophet is accepted in the prophet's hometown. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian." When they heard this, all in the synagogue were filled with rage. They got up,

drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way.

Romans 8:1-27 (*)

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law - indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh - for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ - if, in fact we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

DAY 5 - INTERCESSION

"God our Saviour desires all human beings to be saved and to come to the knowledge of the truth"

After proclaiming our faith, with the 5th day of the Convocation we enter into a mood of prayer and intercession.

Hannah's prayer in 1 Samuel 2:1-10 is a wonderful hymn, which already introduces Mary's song of praise, anticipating the fulfilment of the promise in Christ. It shows us that prayer is not merely words, but consists of a deep relationship to God and total trust in that God.

Jesus teaches us in Matthew that prayer is an act of humility, of poverty; however, it is precisely here that we find our greatness since through our prayers we open ourselves to the fulfillment of God's will of salvation on earth. The worshipping prayer directed to God in the light of the Lord's Prayer converts our hearts by making it consonant with the will of God. We intercede with God like a child who pleads with his parents. Mothers and fathers know a child's needs but wait until the child turns to them.

Paul's letter to Timothy (2:1-4) reminds us that in the core of prayer we find the will of our father who desires all human beings to be saved and to come to the knowledge of the truth. Thus, by interceding for ourselves, for our brothers and sisters, for the whole world, we let the creation, which has been entrusted to us, go back towards the creator. As Christians we are convinced that our world which is distorted by hatred, injustice and waste, will be transformed through love into that kingdom of peace and justice brought by Christ.

1 Samuel 2:1-10

Hannah prayed and said, "My heart exults in the Lord; my strength is exalted in my God. My mouth derides my enemies, because I rejoice in my victory."

"There is no Holy One like the Lord, no one besides you; there is no Rock like our God. Talk no more so very proudly, let not arrogance come from your mouth; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty are broken, but the feeble gird on strength. Those who were full have hired themselves out for bread, but those who were hungry are fat with spoil. The barren has borne seven, but she who has many children is forlorn. The Lord kills and brings to life; he brings down to Sheol and raises up. The Lord makes poor and makes rich; he brings low, he also exalts. He raises up the poor from the dust; he lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honour. For the pillars of the earth are the Lord's, and on them he has set the world."

"He will guard the feet of his faithful ones; but the wicked shall be cut off in darkness; for not by might does one prevail. The Lord! His adversaries shall be shattered; the Most High will thunder in heaven. The Lord will judge the ends of the earth; he will give strength to his king, and exalt the power of his anointed."

Matthew 6:5-13 (*)

"And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."

"When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do not be like them, for God knows what you need before you ask him. Pray then in this way: Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial, but rescue us from the evil one."

1 Timothy 2:1-4

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Saviour, who desires everyone to be saved and to come to the knowledge of the truth.

DAY 6 - COMMITMENT
"Take up your cross and follow me"

The story in Genesis 9:8-17 recounts the Noaic or Rainbow covenant, which re-establishes the relationship of peace between God, people and nature. God's covenant extends both to future generations and to "every living creature". God does not confine compassion exclusively to humanity. We are, therefore, included in a covenant relationship that demands responsibility for the well-being of the whole of creation, and consideration for future generations.

What this means in practice is shown for instance in Isaiah's prophecy 58:1-12, which is a cry against religious hypocrisy. The outward forms of piety are rejected by God who wants a commitment of the inner longings and ambitions of the heart. Acceptable worship results in actions of justice, love, liberation and in struggling to overcome oppression.

The same tone can be found in New Testament writings, i.e. in Matthew 16:24-26. At the heart and centre of Christian commitment is the cross. Responding to the teaching of Christ challenges us not to be concerned only with our own salvation or well-being, but to die to self and to pick up the cross of the suffering of others - of the impoverished, imprisoned, refugees, those who are discriminated - and to respond thankfully to Christ crucified within the suffering of each and every oppressed neighbour and within the oppressed creation itself. For Christ is the life of the world, and suffers with and in the suffering of the world.

Genesis 9:8-17 (*)

Then God said to Noah and to his sons with him, "As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

Isaiah 58:1-12

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord?

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am.

If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday.

The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail.

Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

Matthew 16:24-26

Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?"

DAY 7 - COVENANTING AND SENDING FORTH
"Sanctify us in the truth, thy word is truth"

The seventh day of the Convocation is the occasion to remember that the effective and compassionate initiative for the successive covenants which aimed to re-establish harmony, peace with justice, is uniquely divine. But nevertheless God is counting on human answer and responsibility for achieving it.

The first reading from Jeremiah 31:31-34 shows the goodness of God and human unfaithfulness to his covenant, but we can read that God will never forsake his people. Let us trust in the covenant established by God with our fathers, let us rely upon it as our guide and hope. Jeremiah announces the promise of a new covenant, written in the hearts of God's children, a covenant of love and forgiveness.

As Christians we agree that this promised new covenant has been sealed by the father through his son, Jesus Christ, in his body given for us and in his blood poured out for us. Therefore, "eating this bread and drinking this cup we proclaim Christ's death and resurrection" as sacrement of the new covenant. Jesus Christ is indeed the "covenant"; therefore it is in him that the harmony of creation is re-established within itself and with God (1 Cor. 11:23-26).

Let us strengthen our faith with the prayer that Jesus directs to his father according to John 17:1-26. Christ intercedes for us, so that we may know God's name, the Word of Truth, so that we may be filled with joy, we may find unity and participate in eternal life and glory.

Let us fear no more and go forth to witness the liberation brought by Jesus Christ to the whole humanity. We are called to follow him on the way towards a world of peace, justice and care for creation. He sends us in the world to proclaim the truth. We have to do it together in love and perfection in order to witness truly to Jesus Christ, our Saviour.

Jeremiah 31:31-34

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to

bring them out of the land of Egypt - a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

1 Corinthians 11:23-26

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

John 17:1-26 (*)

After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed."

"I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name, that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you; and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth."

"I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me, and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one as we are one. I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world."

"Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Resource Materials 7.9

PEACE AND THE REUNIFICATION OF KOREA *

PART ONE: BACKGROUND

I. Introduction

The significance of the situation in the Korean peninsula for global peace and justice cannot be overstated. A victim of colonialism and World War II, Korea became the first victim of the Cold War. For decades, churches and Christian communities in Korea have been urging the ecumenical movement for support and solidarity in their efforts to find solutions to problems which are not of their own making. In light of the vocation of the church to promote peace, reconciliation and unity, and the ecumenical task of reaching out to separated and isolated Christian communities, the time is ripe for a review of past ecumenical stances and new, bold initiatives for peace and the reunification of Korea.

The World Council of Churches' involvement in Korea is a long and complex one. When the Korean war broke out in 1950, the WCC Central Committee issued a statement which stressed that an on-the-spot United Nations Commission should identify the aggressor. It supported the United Nations for authorizing a "police measure" and emphasized action for a "just settlement by negotiation and conciliation".

The Commission of the Churches on International Affairs worked closely with the United Nations, contributing to the establishment of the "Peace Observation Commission" by the 1950 UN General Assembly. The CCIA held consultations with church leaders in Korea and served as an intermediary between contending parties within the United Nations forces closely working with US officials. The development and expansion of a church-sponsored programme of relief in Korea increased the importance of a close liaison between the WCC and the United Nations Korean Reconstruction Agency.

Unfortunately, these initiatives came under considerable criticism as being biased towards Western and South Korean positions. Support for the United Nations meant in effect supporting the role of the USA, whose military forces fought in the Korean war under the United Nations flag and still make up the bulk of the United Nations General Command.

An unfortunate consequence of this position was the resignation of Mr T.C. Chao, president of the WCC from China, and the withdrawal of the member churches in China from participation in the WCC. It also meant lack of possibility of contacts with the Christian community in North Korea.

In the intervening years, the WCC's main concentration has been on relations with member churches in the Republic of (South) Korea (ROK). This has included actions of solidarity with the struggle of the churches for human rights and democratization in view of the succession of dictatorships which have ruled the South since the war.

The reunification of Korea was a subject which could not be openly addressed by member churches in the ROK because of government restrictions, a factor which for many years prevented the WCC from following up on its earlier intensive involvement. A rather unexpected joint communiqué issued by the governments of both North and South Korea on 4 July 1972 provided the opportunity for the WCC to reiterate its concern. The WCC general secretary sent a message to the leaders of the two governments at that time, welcoming the plans for negotiations between them.

The optimism with which the joint communiqué was greeted was unfortunately short-lived. It was not until 1984 that the WCC again took up the question of the reunification of Korea in a public way in the course of an international Consultation on Peace and Justice in North-East Asia, held in Tozanso, Japan, organized by the CCIA. Invited to it were church leaders from all countries directly affected by the Korean conflict. Though it was not possible for them to send a delegation, the (North) Korean Christians Federation (KCF) sent a message, wishing the Consultation success. The Consultation set in motion what has come to be known as the "Tozanso process": an ecumenical initiative the immediate aim of which was to create a forum for Christians of North and South Korea to meet face to face, and to contribute towards efforts for peace and the reunification of the divided Korean peninsula.

II. The Division of Korea and its Human Cost

During 2500 years of recorded history, Korea has been trampled by conquering armies, subjugated by foreign powers, forced into unwilling alliances, occupied and humiliated. The Korean concept "han" expresses the anguish and determination of the suffering "minjung", the people whose hunger and thirst for righteousness can be sated only when justice and peace prevail.

Despite the fact that Korea has been a victim of expansionist power struggle, neither the land nor the people of Korea was ever divided in the thirteen centuries preceding 1945. Koreans share a common ancestry, history, tradition, language and culture. They also share, even after 45 years of division, a profound yearning for reunification.

In the late 19th century, Korea became the target of colonial aspirations on the part of Great Britain, France, Germany, the USA, Russia, China and Japan. Japan fought two wars--one with China in 1895 and one with Russia in 1904--for supremacy over Korea. With the acquiescence of the European powers and the USA, Japan annexed Korea in 1910. Korea became the unwilling supplier of labour, food, raw material and armaments for Japan's drive to subjugate Manchuria, China, Indochina and the Pacific. The hardships suffered by the Korean people since then surpassed those of any other period in their long history. Japan attempted to destroy every vestige of Korean identity.

The tenacity with which Koreans resisted foreign rule foreshadowed the determination with which students, workers and the churches have opposed dictatorial rule in Korea since World War II. In 1919 and 1929, major popular revolts were brutally suppressed. Independence movements continued their activities in clandestine operations or engaged in guerilla raids from bases in Manchuria and Siberia. Resistance against Japan brought together Koreans of all political and religious persuasions, including Christians who were engaged at the heart of this struggle.

On 15 August 1945, Japanese imperial rule came to an abrupt end. Though Koreans celebrated this liberation as the opportunity to establish a unified national government free from outside interference, they would have to learn yet again that the intentions of friends, neighbours and 'liberators' could not be trusted.

Out of the devastation of Europe and Japan, and a China destabilized by civil strife, the USA and the USSR emerged as post-war superpowers, jealously guarding an intent on expanding their spheres of influence. With Europe already divided East and West, control of the Korean peninsula became crucial for the strategically important East Asian region. Fearing therefore that their converging armies might inadvertently bring them into direct confrontation, the USA and the USSR agreed in advance that Korea be divided temporarily at the 38th parallel for the purpose of disarming the Japanese forces.

Koreans suffered bitter diasppointment as they witnessed numerous attempts to create a unified government end in failure. The way in which the ensuing history unfolded is itself a matter of lively controversy. A neutral or objective reading is not yet possible. The division of Korea has become so deeply embedded that it has driven a wedge even in historical perception. What is however clear is that the division was imposed from outside.

In retrospect it must be admitted that the United Nations was not an impartial mediator. It became party to the rapidly developing Korean conflict when it formalized the division by giving international legal status to a plebiscite held only in the South, still under US military rule. This led to the creation on 15 August 1948 of the Republic of Korea, headed by Syngman Rhee, backed by the USA, soon to be followed on 9 September by the Democratic People's Republic of Korea under Kim Il Sung, backed by the Soviet Union and a year later by the newly-established People's Republic of China.

Tragically, despite their strong desire for unification, Koreans soon found themselves in a new war whose ferocity has few parallels, to this day. From 1950 to 1953, more bombs were dropped on Korea than all bombs used in the European theatre during World War II. The exact number of casualties will never be known, but they were several millions.

But grief over the dead, and the immense task of rebuilding devastated cities and rehabilitating the countless physically and psychologically wounded were not the only consequences of this pointless war. Far from solving the problem of division, the war had intensified it. In the massive movement of refugees trying to escape the war zones, the number of those who became separated from their family members reached some 10 million.

For a brief period, the terms of the Armistice Agreement which ended the hostilities held out some hope that the will of the Korean people for unification might yet prevail. Signed by the military commanders of the DPRK and the USA (representing the United Nations forces) on 27 July 1953, the

Agreement stipulated that within three months, a political conference of a higher level would settle outstanding issues such as the withdrawal of foreign forces and the peaceful resolution of the Korean conflict through negotiation.

Such a conference was never held. Technically, the USA is still at war with North Korea, 36 years after the Agreement. And the 38th parallel has become the most impenetrable border in the world. Neither mail service nor telephone lines offer a respite from this permanent isolation. Radio and television waves are regularly jammed in both directions. Contacts with North Koreans are still serious offenses punishable under the ROK's anti-communist laws, in spite of some laxity shown by the government occasionally. There have been similar restrictions in the North also.

Family separation has been particularly widespread among Christians, many of whom fled south out of a fear of atheistic communism. Though Roman Catholicism --which first brought Christianity to Korea some 200 years ago--flourished mainly in the south, Protestantism, which arrived in Korea 100 years later, centred primarily in the north. Pyongyang, which became the capital of the DPRK, used to be called the "Jerusalem" of Korean Christianity. The war changed all this. Christian churches in the ROK are among the fastest-growing in the world. In the DPRK, a small, very isolated Christian community survived, worshipping in house churches and organized in the Korean Christians Federation.

As the years pass, the number of those who can remember their separated relatives--mothers, fathers, husbands, wives, siblings--begins to diminish. Those born after the war are beginning to take on responsible positions in both societies. But the yearning of the people for reunification has been passed on to the younger generation. Free from the traumas which characterized the generation of their parents, they are lending a new urgency to the question of peace and the reunification of Korea.

III. The Present Situation

Korea remains one of the most militarized countries of the world. Both North and South Korea claim that the other side has the advantage in military personnel. What is certain, according to even conservative figures, is that 1.5 million heavily-armed troops face each other across the divide in a country whose combined population is under 60 million. To this must be added the 40,000 US troops stationed in South Korea, as well as the highly sophisticated armaments and arsenals arrayed on both sides of the Demilitarized Zone (DMZ).

This status quo in Korea remains extremely dangerous, not only to the Koreans, but to the world at large. In no other region is the prospect of nuclear war more conceivable than in Korea. Any armed conflict in Korea would immediately involve both superpowers, and a rapid escalation into a world conflagration cannot be ruled out. The possible use of nuclear weapons in Korea has been a matter of discussion by the US military leaders from the time of the Korean war, when President Truman publicly threatened nuclear attack. While no information on such discussions on the Soviet side has been published, it may be assumed that similar possibilities have been considered as part of nuclear deterrence.

Nuclear artillery, mines and missiles began to be deployed by the USA near the DMZ in the South from 1958 to the present. Since 1983, nuclear weapons strategies have been reportedly tested in the USA's annual "Team Spirit"

exercises which involve 200,000 troops. Although there are no such weapons deployed in North Korea, the USSR has nuclear missiles stationed in Siberia just across the border, some of which have been targeted at South Korea. This excessively volatile situation has received far too little attention from the world community, partly because of the United Nations' peculiar position as a party in the conflict.

The division of Korea has also had heavy political costs. The political systems on both sides of the divide have justified authoritarian forms of government in the name of security and stability. In the North, the "juche" ideology of President Kim Il Sung, a 'self-reliant' form of socialism, countenances no opposition. South Korea's industrial capitalist system has exploited workers and spawned three successive dictatorships, only recently to give way to a fledgling parliamentary democracy. But the people on both sides have never given up their hope and struggle for a lasting peace and the prospect of reunification.

IV. Signs of Hope

Relations between the ROK and the DPRK have followed an erratic path of progress and setbacks. In an atmosphere of intense distrust, initiatives and accusations seem to go hand in hand. A positive round in North-South dialogue coincided with the WCC's "Tozanso initiative". In September 1984, the South accepted the North's offer of aid for flood victims. This led to three Red Cross talks, a series of economic discussions, two preliminary meetings between ROK and DPRK parliamentarians and a historic exchange visit of 50 separated families in September 1985.

Tensions mounted in the following years over the USA's Team Spirit exercises, the effort by the DPRK to co-host the 1988 Olympics and the downing of Korean Air Lines flight 858 in November 1987, which South Korea blames on the action of two North Korean agents.

Following the successful struggle by the South Korean people to end President Chun Doo Hwan's dictatorial rule and tentative steps to restore parliamentary democracy in 1988, as well as the Olympic Games in Seoul, a series of new initiatives have been set in motion. ROK President Roh Tae Woo launched what he called a "spring of reconciliation between the South and the North". Inter-parliamentary talks between North and South Korea resumed on 13 October 1988 with a number of useful proposals advanced by both sides. These were underlined in speeches at the UN General Assembly on 18 and 19 October by representatives of the two Governments.

The new willingness by South Korea's government to engage in dialogue with the North came about following intensive pressures exerted by students, workers and the churches. Reunification was espoused as a central policy of all parties contesting recent elections in the ROK. In January 1989, a newly-founded National Democratic Movement Federation, combining major labour, social and religious organizations, made reunification its major goal.

These initiatives were preceded by the courageous work of WCC member churches and the National Council of Churches in Korea (NCCK). For a number of years, these have worked intensively in committees formulating policies on peace and reunification. In September 1986, in Glion, Switzerland, representatives of WCC member churches and the NCCK took part in CCIA-sponsored encounters with Christians from North Korea, the first since division. This happened with the acquiescence of both governments, though technically in violation of South

Korea's National Security Law, which makes contact with North Koreans a capital offence.

In February 1988, the National Council of Churches in Korea unanimously passed a "Declaration of the Churches of Korea on National Reunification and Peace" which gave the struggle for reunification a theological underpinning, confessed the sin of hatred within division, affirmed basic principles for national reunification, proposed tasks for both governments of Korea, and committed the churches of Korea to a programme of action towards a "Jubilee Year for Peace and Reunification" in 1995, the 50th anniversary of the liberation of Korea.

In April 1988, an "International Christian Consultation on Justice and Peace in Korea" was held in Inchon, Korea, under the auspices of the NCCK and co-sponsored by the WCC and the Christian Conference of Asia. Its 320 participants from 17 countries around the world proposed further steps in the implementation of the NCCK Declaration, underlining, among other things, the importance of international ecumenical solidarity in the struggle for the reunification of Korea.

The proposals from the NCCK Declaration were welcomed by the KCF and North Korean Christian delegates at the second CCIA-sponsored consultation on peace and reunification at Glion, Switzerland, 23-25 November 1988. The "Glion Declaration on Peace and the Reunification of Korea" supported the decision of churches in both North and South Korea to observe 1995 as the Year of Jubilee for Unification, and to observe each year a Common Day of Prayer for Peace.

Since the division of Korea was brought about by international complicity, the international community bears at least some of the burden for Korea's reunification. The ecumenical community has acknowledged this in a number of initiatives taken in countries directly or indirectly concerned. After the initial visit by a WCC delegation in 1985, ecumenical delegations from the USA, Japan and Canada have visited North Korea. These visits have helped to break, to some extent, the isolation of the small Christian community in North Korea. Representatives of the Korean Christian Federation have participated in meetings of the CCIA, Christian Peace Conference and the National Council of the Churches of Christ in the USA (NCCUSA). In the KCF the ecumenical community has found a responsible partner for efforts for reunification. There are now opportunities for public worship for Christians in North Korea with the building of two churches.

A major policy statement on "Peace and the Reunification of Korea" was issued by the NCCUSA in 1986. Similar statements have been made by member churches in the USA and Canada.

All these hopeful signs and events have coincided with developments in the global situation which may have a positive effect on the Korean peninsula. The rapprochement between China and the USA and, more recently, the reduction in tensions between the USSR and the USA and improvement in relations between the USSR and the People's Republic of China have created an atmosphere more conducive to the solution of regional conflicts. In addition, the ROK has opened trade relations with a number of countries in the socialist bloc. The DPRK is also attempting to have more international contacts.

In these developments, there seems to be a greater interest in economic relations and the reduction of military tensions, at the expense of political and ideological issues which have until now claimed priority. If these trends continue, the logical and emotional raison-d'être of division will be

undermined. The time for bold action for peace and reunification is therefore at hand.

V. Steps Towards Reunification

In the proposals and counterproposals which have been advanced in dialogues between North and South Korea over several decades, one of the major obstacles has been the perception of the motives of each side by the other. The interest of each government to appear genuinely desirous of reunification is clear, but each side questions the other's real intentions. The two social and political systems have grown in such diametrically opposing directions that it is difficult to visualize a reunification which will not cause radical changes in either one or both parts of Korea.

Thus the ROK government continues to reject DPRK proposals as aiming to weaken the South in order eventually to be able to 'communize' it by force or by subversion, whereas the DPRK rejects ROK proposals as leading in the direction of a two-Koreas policy of permanent division. For example, both governments now agree that there should be a joint non-aggression declaration between North and South. The DPRK wishes such a document to be adopted by a joint North-South parliamentary session, whereas the ROK insists that the finalization should await a summit meeting between the heads of state. The difference clearly lies in the question as to whether this is an internal debate within one nation (an optic preferred by the North) or a negotiation between two sovereign states (the Southern view).

And yet it seemed relatively easy for the two sides to agree on the three guiding principles in their joint declaration of July 1972:

1. National Independence (i.e. that Koreans alone should decide their future);
2. Peaceful Reunification (i.e. through dialogue and negotiation, not war or aggression); and
3. Great National Unity (i.e. transcending ideological or systemic divisions).

These clearly should be the starting point of any steps towards peace and the reunification of Korea. Further steps were outlined by both sides at the 1988 session of the United Nations General Assembly.

These proposals and others made since then, such as the North's suggestion that the UN Neutral Nations Supervisory Commission in Korea oversee a mutual troop reduction, offer ample possibilities for fruitful dialogue, provided that the two parties maintain a flexible and constructive attitude and deal with each other in good faith.

Both sides have affirmed that the decision to divide Korea was imposed from the outside. Both sides have recognized that the hostile confrontation along the Korean armistice line continues to be a source of danger which could trigger hostilities involving the whole world. Both sides have also acknowledged that there is today a new international climate conducive to peace-making and have expressed a willingness to discuss arms reductions and a non-aggression agreement.

There is today a new opportunity for the ecumenical community to intensify its support to the work of the churches and Christians in both parts of Korea for peace and the reunification of their tragically divided country.

PEACE AND THE REUNIFICATION OF KOREA

POLICY STATEMENT

I. In its "Statement on Peace and Justice", the World Council of Churches' Sixth Assembly affirmed that:

> "The churches today are called to confess anew their faith, and to repent for the times when Christians have remained silent in the face of injustice or threats to peace. The biblical vision of peace with justice for all, of wholeness, of unity for all God's people is not one of several options for the followers of Christ. It is an imperative in our time."

The yearning for peace, justice and unity converges most poignantly and in a unique manner in the case of Korea. The Korean people have been divided by foreign forces, and remain divided and have been submitted to coercive systems of control which perpetuate this division and are justified by it. Opposing conceptions of justice have been created and systematized in Korea, where 'security' imposes a continual state of confrontation. A so-called 'peace' is maintained at the cost of the largest concentration of military force in the world. Peculiar notions of justice are maintained at the cost of the right of the Korean people to decide their own destiny. Korea remains technically at war, and so long as millions of families remain separated, there can be no claim that justice has been achieved.

The Gospel of Jesus Christ compels Christians and churches in the ecumenical community to engage every effort to overcome division and bring about shalom, a true peace where righteousness and well-being prevail. The biblical passage found in Ephesians 2:14-16 reflects clearly the hopes and promise of the long-suffering Korean people:

> "He is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh those commandments and ordinances that divide human beings. That he might create in himself one new human being in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end."

The WCC confesses that it has not always dealt equitably with the Korean question. Mistakes of the past should weigh on the conscience of the ecumenical community and intensify our determination to struggle for peace and the reunification of Korea. As the WCC's Tozanso consultation on "Peace and Justice in North-East Asia" stated,

> "The churches are called to provide hope, to witness for peace, justice and unity. They must become a model of dialogue and participation for all who have been affected by the tragedy of division. Christians must surround one another in love, supporting one another in the fellowship of the Holy Spirit."

II. Reaffirming the Tozanso principles of ecumenical coordination in these pursuits, the WCC commends the efforts of many churches and ecumenical organizations which have already engaged themselves actively and responsibly in pursuing contacts with Christians in the DPRK, while at the same time maintaining intimate liaison with partner churches and the NCCK in the ROK.

The WCC also commends its Korean member churches and the NCCK for their courageous pursuit of human rights and democratization in Korea, as well as their eagerness, despite severe difficulties, to encourage the WCC's contacts with North Korea and to participate in the two historic Glion meetings involving delegations from both North and South. The WCC warmly welcomes the NCCK's historic "Declaration of the Churches of Korea on National Reunification and Peace" of February 1988 and the "Message of the International Christian Consultation on Justice and Peace in Korea" of April 1988, which constitute important stages in the Tozanso process. It also commends the initiatives taken by women in the Korean churches.
The WCC commends the Korean Christian Federation for its active participation in the ecumenical efforts for peace and the reunification of Korea. It welcomes the new opportunities that the Christian community in the North has for wider ecumenical contacts as well as for public worship.

The WCC pledges to continue to work in the spirit of the Tozanso process to facilitate contacts and to act as a channel of communication between the Christian communities of North and South Korea, as long as this communication cannot be carried on directly. It recognizes the special role of the Christian Conference of Asia and churches in Japan, the USA, the USSR and the People's Republic of China and Korean Christian communities abroad in this regard. Considering the crucial role of the USA in Korea, the work of the NCCUSA including the policy statement on "Peace andReunification of Korea" provides a positive example of ecumenical solidarity and cooperation.

The WCC instructs the CCIA to continue to monitor and analyse the situations in both parts of Korea, as well as developments in the region, and in the international community of nations, as far as the Korean issue is concerned. The CCIA is requested to work closely with inter-governmental and non-governmental organizations and to engage itself actively in the United Nations for the promotion of peace and the reunification of Korea.

III. In this context, the WCC encourages all member churches and related agencies and councils to initiate or redouble efforts to persuade their respective governments to review their Korea policies and bring them in line with the objectives of peace, justice and reunification. The WCC recommends the following elements as priority considerations:

1. The people of Korea should be the ultimate subjects in decisions affecting their future, without outside interference or tutelage. The reunification of Korea should be carried out through a process of democratic participation by all members of the Korean nation.

2. All parties concerned should be called upon to commit themselves to the principles contained in the joint North-South declaration of 4 July 1972, namely "independence, peaceful reunification and great national unity". The USA, USSR, Japan and China in particular should be pressed to state clearly their intention to pursue the reunification of Korea as a matter of national policy.

3. The reunification process should respect and recognize the reality of the two existing autonomous systems in the spirit of peaceful coexistence, with the objective of building up one unified country. Any proposal implying the permanent division of Korea should be rejected.

4. A radical reduction of military forces, facilities and weapons should be sought on the Korean peninsula in order to eliminate one of the major threats to regional and world peace. The scaling-down of military exercises and the signing of non-aggression declarations could be useful contributions to such force reductions.

5. As a contribution to the reduction of tensions and a sign of good faith, the USA should be urged to remove immediately all nuclear weapons from Korean soil, and both the USA and the USSR should be urged also to remove all nuclear weapons aimed at Korea. This would open the way for the creation of a nuclear-free zone in Korea.

6. The USA, which along with the DPRK is a co-signatory of the 1953 Armistice Agreement, should be encouraged to cooperate in negotiating a peace treaty, also with the aim of withdrawing its military forces from the peninsula.

7. A fresh, truly impartial initiative should be launched by the United Nations in an effort to rectify its historical legacy of bias and complicity in Korea's division. Serious consideration should be given to the proposal that the United Nations Neutral Nations Supervisory Commission in Korea oversee a mutual troop reduction by North and South Korea.

8. Both North and South Korea should be pressed to find solutions to outstanding humanitarian problems, foremost the tragic situation of millions of separated families. With due recognition that this is an extremely complex problem, open to political misuse and whose solution should not contribute to the perpetuation of division, all parties to the conflict must be urgently reminded of the humane and moral imperative of finding appropriate mechanisms to open many and varied forms of contact between the two parts of the country.

IV. Reaffirming the "Glion Declaration on Peace and the Reunification of Korea", the WCC supports the decision of churches in both North and South Korea to observe 1995 as the "Year of Jubilee for Unification" and recommends that all WCC member churches and associate ecumenical councils and conferences join in prayer with the Korean churches by observing the Common Day of Prayer.

As one step towards the Jubilee Year, the WCC should explore the possibility of direct reciprocal ecumenical visits between North and South Korea.

The WCC urges all member churches and ecumenical bodies to help Korean Christians in their struggle for peace and the reunification of their people by engaging in activities of solidarity which may include the following elements:

1. Establish or maintain contact with churches and Christians in both parts of Korea. Such contacts should promote the building of confidence between North and South by providing first-hand information, thus contributing to an atmosphere of trust and reconciliation.

2. In planning contacts and visits to North Korea, it is important to respect the non-denominational character of Christian life there. The Tozanso guidelines, which state that all such visits be undertaken in consultation with the WCC and the CCA, should be observed. Visits should

be ecumenical both in composition and sponsorship. Visits should be followed up, where possible, with reciprocal invitations to North Korean Christians. Churches in socialist countries carry a special burden in helping North Korean Christians to overcome their isolation.

3. The production and wide dissemination of information about Korea, both within the churches and where possible to the wider public, continues to be essential, given the fact that general knowledge about the Korean situation is grossly inadequate. Such information should include the NCC-K "Declaration of the Churches of Korea on National Reunification and Peace" and the "Glion Declaration on Peace and the Reunification of Korea", as well as the text of this WCC Policy Statement and the background paper.

4. In view of the fact that Koreans have been made victim of a global Cold War, all efforts to halt the East-West confrontation and arms race will lighten the burden of the Korean dilemma. Churches everywhere must participate in the breaking down of enemy images and the ideological walls which divide both the world and Korea. The overcoming of hatred and hostility is not only a political task, but also centrally a task of biblical and theological peace education.

5. Efforts should be made to determine at least the status of separated family members, and explore the possibility of communication. Caution must be exercised that such efforts always remain within the context of reunification for all Korean people. In the words of the "Message" of the International Christian Consultation on Justice and Peace in Korea at Inchon, "It is essential that efforts for the reunion of Korean families be responsibly inter-related among Koreans living inside and outside Korea, to ensure that these deeply emotional desires are not exploited for negative political ends."

There has been good progress in the struggle for peace and the reunification of Korea during the years since the Tozanso consultation. It is a credit to the Korean churches and the solidarity shown by ecumenical partners that so many positive steps have been successfully taken. But there is yet a long way to go. The immense tragedy of the division of Korea is still little known. The disproportionate human cost paid by the Korean people for the Cold War and geopolitics is little known. The continuing agony of the separation of millions is little known. The potential for escalation of the conflict even to a nuclear conflagration is little known.

It is in highlighting these concerns for worldwide recognition that the World Council of Churches and the ecumenical community can make a unique contribution. The Korean division is in microcosm a symbol of the division of the world. If this wound in the human community can be healed, there would emanate from Korea a hope for all of humankind. We pray that the cross of the Korean people can lead to an Easter for us all.

JUSTICE · PEACE INTEGRITY OF CREATION

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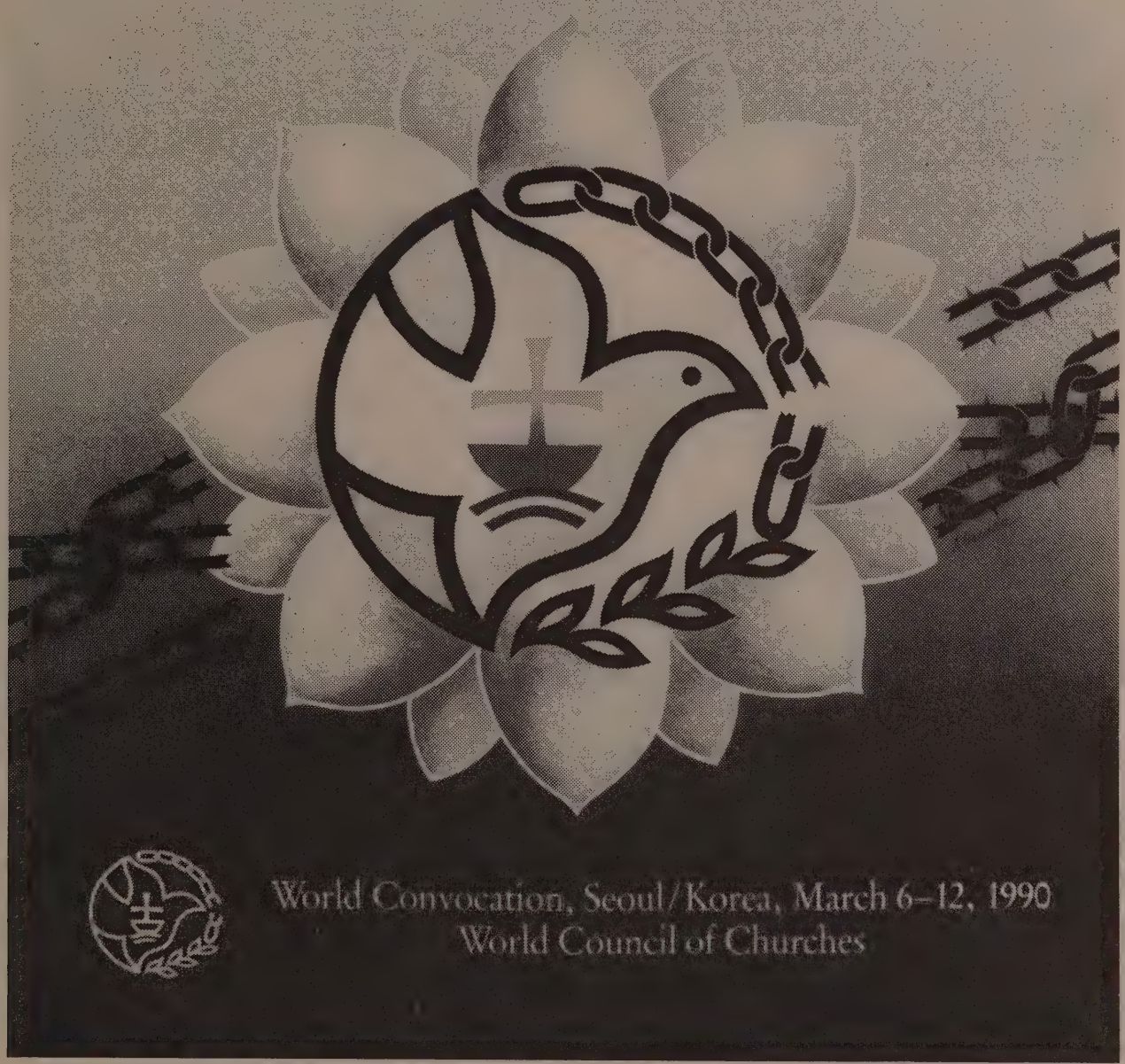

World Convocation, Seoul/Korea, March 6–12, 1990
World Council of Churches

2nd DRAFT DOCUMENT

P R E F A C E

Vancouver to Seoul

The Vancouver Assembly (1983) requested the WCC "to engage member churches in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of creation". The Buenos Aires (1985) and Geneva (1987) Central Committee meetings agreed that the invitation be broadened to include the Roman Catholic Church, Christian World Communions and regional ecumenical organizations. Consequently, there is now a plurality of responses to this invitation, from churches and World Christian bodies.

The World Convocation on Justice, Peace and the Integrity of Creation, which is to take place in Seoul, Korea, 5-13 March, 1990, is the main global event that will span both confessional and geographical boundaries. With regard to the relationship between the process initiated at Vancouver and the World Convocation, the Geneva Central Committee (1987) said, "The 1990 World Convocation for Justice, Peace and the Integrity of Creation is a decisive step toward fulfilling the mandate of the Sixth Assembly of the WCC in Vancouver. It marks an important stage on the road towards common and binding pronouncements and actions on the urgent questions of survival of humankind."

The WCC Executive Committee meeting in Istanbul, Turkey (March 1988) said:

> The purpose of the World Convocation will be to make theological affirmations on justice, peace and the integrity of creation and to identify the major threats to life in these three areas and show their interconnectedness and make and propose to the churches acts of mutual commitment in response to them.

The JPIC Preparatory Group for the World Convocation, which includes representatives of WCC member churches, the Roman Catholic Church, Christian world communions and regional ecumenical bodies, met for the first time in June 1988. It interpreted the purpose of the World Convocation as follows:

> "(i) To be the place where the churches agree together to engage themselves in the struggles for justice, peace and the integrity of creation and to make that engagement evident in common confessions of faith and united actions that span confessional and geographical boundaries.
>
> (ii) To be the occasion for the church to celebrate and witness to God's sustaining and renewing purpose for the whole creation, to highlight the movements, especially in the churches, for justice, peace and the integrity of creation, and to make a common theological affirmation that brings together these three issues as a basis for making common commitments."

The Road to Seoul

The preparations for the World Convocation are being helped by a world-wide process with several national, regional and other ecumenical meetings on JPIC. To mention only major regional events, there have been conferences or assemblies on JPIC in the Pacific (September 1988), Europe (May 1989), Asia (September 1989), Latin America (December 1989). There have also been several regional meetings of women on JPIC. There have been substantial theological contributions to JPIC from Orthodox Theologians (Sofia 1987 and Minsk 1989), the Pontifical Council on Justice and Peace (Vatican 1989), World Alliance of Reformed Churches (Seoul 1989). All these and more have greatly enriched the present document and the work for the World Convocation.

Beyond Seoul

The July 1989 meeting of the Central Committee stated the importance of the World Convocation for the WCC and its Canberra General Assembly. Three of the more important ones are these:

> "1. that the significance of the acts of covenanting at the JPIC Convocation - which will bring a new quality into the life of the ecumenical movement - should be reflected in the whole of the Canberra Assembly (i.e. worship, etc.);
>
> 2. that there be a full plenary session ‹at the Assembly› to own the commitment from the Seoul Convocation;
>
> 3. that timely consideration be given to the process necessary to carry forward JPIC commitments in the ecumenical movement as a whole and in the WCC after the Assembly."

It is also our hope that the other churches, ecumenical organizations and world Christian bodies, which will have participants at the Seoul Convocation, will also receive the results of the Convocation and make them their own.

The Document and the Process for it at the Convocation

The present document is the result of a long process of study and reflection beginning with a consultation in Montreux (November 1988). The working paper produced at the consultation in Montreux was circulated for comment, then revised and presented as the basis for discussion by the Preparatory Group in April 1989. The Preparatory Group then issued the first draft of the document for the World Convocation in June 1989. This draft was circulated for study and comment to all WCC member churches and Central Committee

members, to other churches and organizations invited to the World Convocation, and other interested, parties with the request that responses to the draft be sent to the WCC-JPIC office by 15 October 1989. Even though the time given for responding was short, we received more than 250 responses from all over the world. They came from churches, ecumenical groups working for JPIC, congregations, justice, peace and ecological movements or groups, and individuals. In several instances the responses came out of ecumenical processes in a country. The responses dealt with (i) the document itself, its structure and main foci, (ii) proposals for change in specific sections, and (iii) additional issues and concerns to be included in the document. The JPIC Preparatory Group in its meeting of November 1989 has taken into account all these responses in revising the first draft and issuing the present document. We are very grateful to all those who sent us their comments.

The document is arranged in three main parts with major divisions and sub-divisions. (The paragraphs are numbered for reference identification only and do not signify divisions in the document). Section A of Part One seeks to develop the 'spirit of the times' (Zeitgeist) by examining the three great instabilities of our time that moved the Vancouver Assembly of the WCC to issue the call to common commitment (covenant) to justice, peace and the integrity of creation. Section B presents the faith perspective on the basis of which we, as Christians, reflect upon the world. Part One is an exposition. Part Two consists of a draft of Affirmations which, in the light of our discussion in Part One, we feel impelled to make at the convocation; and Part Three consists of a draft of Acts of Covenanting in which we propose to engage at the convocation, and which we will commend to the churches and organizations we represent so that they may receive these and make them their own.

Part One, the exposition, will be discussed in the work groups of the Convocation which will submit their comments to Drafting group 1. The drafting group will prepare a report to the Convocation synthesizing the comments of the work groups, which will be presented in a plenary session to be received. Part Two, the proposed Affirmations, will be discussed by the work groups of the Convocation. Drafting group 2 will edit/revise the affirmations according to the recommendations and proposals of the work groups and propose a final draft to the Convocation for adoption in a plenary session. Part Three, Acts of Covenanting, consist of the three main issues for covenanting decided upon by the Central Committee of the WCC in July 1989:

- the present international economic order and the debt crisis;
- "total security strategies (militarism);
- the "greenhouse effect".

The proposals in Part Three will be discussed by the work groups of the Convocation. Drafting group 3 will edit/revise the proposals according to the recommendations of the work groups. Final drafts will be proposed to the Convocation for adoption in a plenary session and used in the closing worship. The three appendices to the document are for information only and provide additional background on the three issues. We ask that you join us in our common prayer that God will strengthen us as we prepare to covenant together for justice, peace and the integrity of creation.

The document is being sent to the participants of the Convocation, among others, so that they may study in advance the issues to be discussed and decided on at the Convocation.

Dr. Marga Bührig
President World Council
of Churches
Moderator JPIC Preparatory Group

Archbishop Walter Khotso Makhulu
President World Council of churches
Vice Moderator JPIC
Preparatory Group

Christmas 1989

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INTRODUCTION

Between the Flood and the Rainbow

1. We are living between the flood and the rainbow: between the threats to life, on the one side, and God's promise for a new earth and a new heaven on the other. That is why we have gathered in Seoul to covenant for justice, peace and the integrity of creation. Ours is a time of profound crises, the catastrophic climax of which probably lies ahead.

2. The truth is, we find ourselves confronted by new and complexly interwoven threats to life -

- by entrenched and deadly forms of injustice: while a few of earth's citizens enjoy unprecedented affluence, millions languish in debilitating poverty, hunger and oppression;

- by universal violence: wars and preparations for still greater wars persist, and violence in many guises stalks the earth;

- by a disintegrating natural order: the processes upon which life itself depends are being systematically undermined by human pride of mastery and human sloth.

3. In such a time, we believe, the Spirit of God is speaking to the churches with great urgency; and the Spirit's fundamental message is this: repent, and seek justice, peace and the integrity of creation!

The World belongs to God, Earth is beloved of God

4. Therefore we urge all who claim the faith of Jesus, the Christ: let us together, and in all areas of our common life and work, seek the imagination wisdom and courage that is required of those who hear this directive of the Triune God. For too long and too uncritically, Christians have permitted their mission to be coloured by the causes and programmes of their various confessions, cultures, states and empires. But it is the earth that God wills to mend! With too little critical acumen, Christians have acquiesced in prideful human attempts to possess and dominate creation. But the world belongs to God! Too consistently throughout its long history (and still today!), the Christian religion has manifested a great ambiguity with respect to the fate of the earth. But the gospel of the Word made flesh proclaims a world beloved of God (Jn. 3:16).

Pointers of Hope

5. In marked contrast to the disobedience of many that result in injustice, violence and the abuse of creation is the response of suffering people, "the poor", throughout the world. Despite violence and reprisals, their demands have not diminished. The struggles of people to protect life and the environment have generated echoes all over the world; and it has been their determination for life that has often moved governments and international organizations to respond. We discern clear signs of God working in history through people. Through the dedication of people, God is challenging us to resist the threats to life. Through the sacrifice of the innocent, God is calling us to repent. Through the many nameless martyrs of our time, God's pain and suffering is being revealed in human history. Through them we hear the voice of God saying that our hope is based on the crucified and risen Christ.

6. Let us then put behind us once and for all the false piety that issues in indifference. In the name of the one Sovereign and Shepherd of history, let us renounce both human striving for unqualified dominion and human refusal of responsible servanthood. And let us all renew our covenant with the One who declares, "all the families of the earth are mine".

Covenant

7. The informing metaphor throughout the document is that of the covenant. This is of course more than a mere metaphor for Christians, and it cannot be developed in a full and satisfactory manner in a short work of this nature. Through it, however, we wish to focus our thought so that this might be a work of true theological praxis. It is impossible to consider God's covenant with us in a purely theoretical manner. To reflect on such a theme, rightly, is to renew our covenant with the One to whom the world "belongs", the One for whom this fragile planet and all of its creatures is an object of abiding and compassionate love. Such a renewal of the covenant has practical implications not least of which is to enter into solidarity with the suffering people themselves: those whose rights are protected by God; those who refuse to give up on their demands for justice, peace and the integrity of creation. In renewing our covenant with God, we also join hands with the many concerned scientists and experts who are refusing to co-operate in ventures that threaten life and who are working for the realization of justice, peace and the integrity of creation.

PART ONE

A - THE REALITIES WE FACE

8. As far as can be judged, the present historical moment confronts the global community with multifold threats so urgent, cumulative, and interconnected that they may represent the beginnings of a life and death struggle for survival on this planet. These threats may be surveyed and articulated by examining the three great instabilities that are presupposed by the theme of our deliberations: gross economic and other forms of injustice; war, international violence, and the abiding prospect of nuclear confrontation; and the systematic degradation of the natural order.

9. Consider the following data:

- every minute the nations of the world spend 1.8 millions of US dollars on military armaments;
- every hour 1500 children die of hunger-related causes;
- every day a species becomes extinct;
- every week during the 1980s more people were detained, tortured, assassinated, made refugee, or in other ways violated by acts of repressive regimes than at any other time in history;
- every month the world's economic system adds over 7.5 billions of US dollars to the catastrophically unbearable debt burden of more than $1500 billions now resting on the shoulders of Third World peoples;
- every year an area of tropical forest three-quarters the size of Korea is destroyed and lost;
- every decade, if present global warming trends continue, the temperature of the earth's atmosphere could rise dramatically (between 1.5 and 4.5 degrees Celsius) with a resultant rise in sea levels that would have disastrous consequences, particularly for coastal areas of all earth's land masses.

10. Such data illustrate humanity's profound violations of justice, peace, and the integrity of creation. Clearly, the overarching challenge of our time is nothing short of a radical transformation of society, with special reference to our human expectations and lifestyle, and to our way of organizing power. Unless vast changes are introduced today, the consequences for tomorrow will be catastrophic.

I. THE REIGN OF INJUSTICE

i. The Scandal of Poverty

11. More than 950 million human beings are deprived of the basic necessities of life today. UNICEF reports that 40,000 children die each day of hunger-related causes, and 30 million people perish every year from under-nourishment. The poorest fifth of the world's human population receives less than 2 per cent of earth's economic product, while the most affluent fifth consumes 74 percent of it. The International Labour Organization indicates that roughly three out of ten people in the Third World countries have received no increase in their incomes - and that some have experienced a decrease - since 1960.

13. Poverty, moreover, all too frequently encourages repression and victimization, causes political instability, leads to overt violence, and contributes to such environmental problems as soil erosion, desertification, and the destruction of rain forests. Even as poverty increases in the Third World, the rich, industrialized countries are themselves experiencing what has been called "new poverty". Recent studies indicate that millions of people also in rich nations can now be characterized as poor.

14. It is important that poverty not be made into an abstraction. To be poor is to live daily on the edge of despair. Poverty mutilates the human spirit. It makes people refugees in their own homes, alienating them from one another and conditioning their communal, familial and personal existence at every turn. A rudimentary sense of insecurity tends to displace and discourage every instinct towards self-confidence; and the natural yearnings of the human spirit are frustrated again and again. Unless awakened to struggle for justice, to be poor is to be dehumanized, voiceless, marginalized, and at the mercy of the powerful.

15. Finally, it can even be more devastating; for in the end poverty begets fatalization. For those exposed to prolonged states of poverty, the only resolution seems to be resignation. One accepts the situation as inevitable, not susceptible to change. Poverty thus becomes a psychic state, an outlook, even a world view. The powerful anticipate and capitalize on this development amongst the poor. Political and economic systems assume it! Such systems enshrine a permanent paternalism in relation to the poor, thus completing the vicious circle of dependency and fatalization.

16. The debt crisis is perhaps the most blatant cause of poverty in our world today. Amongst the Third World nations, debtor countries owe more than 1,500 billions of US dollars to creditors in wealthy nations. Some debtor nations suffer a net outflow of capital from their countries into the pockets of the wealthy as service on past debt exceeds the influx of new funds. Our present world economic system ensures that money will inevitably flow towards the affluent and away from those peoples whose debts are most debilitating. The wealth of Northern peoples must be seen as "the other side" of poverty in the Southern hemisphere.

17. Such language may communicate dimensions of 'the scandal of poverty'; but we shall only begin to comprehend this scandal, if we listen to the poor themselves. A young poet, a twelve-year-old Korean girl who lives in a poverty-stricken section of the great city of Seoul, writes

> My mother's name is worry.
> In summer, my mother worries about water;
> In winter, she worries about coal briquets,
> and all the year long she worries about rice.
>
> In daytime, my mother worries about living;
> At night, she worries for children,
> and all day long she worries and worries.
>
> Then, my mother's name is worry.
> My father's name is drunken frenzy.
> And mine is tear and sigh.

18. The pathos and poignancy present in contemporary forms of global poverty can only be felt, however, by those who become aware of the enormous wealth with which it co-exists. In Seoul, as in most of the megapoloi of the planet, the situation of the poor is highlighted by their proximity to those who live in unprecedented affluence. Deprivation in the midst of plenty, with the gap between rich and poor becoming ever greater: this is the true scandal of poverty in our world!

ii. Violations of Human Rights

19. The Universal Declaration of Human Rights (1968) states that "the inherent dignity and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world". This commits all member states of the United Nations to the promotion and protection of basic human rights.

20. Despite this, however, the quest for human dignity is largely ignored and, in many instances, massively threatened. Racial discrimination, torture, disappearances, extra-judicial executions, and the like constitute obvious and even obscene violations of the "inherent dignity" of the human person. But unless the nations can achieve more basic and humane agreements on such matters as civil and cultural rights, the rights of racial, religious, and linguistic minorities, the rights of prisoners and the question of capital punishment, etc., little positive advance will be made toward the goal of dignity for all persons.

21. The number of nations in which gross human rights violations occur is on the increase. Public unrest due to poverty and the denial of life's basic necessities often leads to massive repression. Governments often justify such repression by appealing to national security interests. Invoking the principle of non-interference in their internal affairs, many of these states

succeed in keeping the international public ignorant of the full extent of the violations taking place. Human rights surveillance groups, however, document the fact that in these same states violations continue unabated.

22. In relation to the general category of human rights and dignities, two specific problems have emerged in our time requiring urgent attention. One concerns the efforts of ethnic and national groupings throughout the world to retain or reclaim their identity. These minorities struggle in the face of dominant cultures to preserve their own languages, cultures, and religions and to achieve a measure of genuine autonomy within their larger societies. Although there are impressive instances of governments revising or creating legislation by which such aspirations may be honoured, in most cases these legitimate hopes have been ignored or suppressed.

23. The second problem concerns the growing refugee population, a world-wide phenomenon. Civil war, poverty, lack of food, work, or shelter, religious discrimination and the deterioration of the environment are fundamental causes of the dramatic increase in the numbers of refugees. The plight of refugees is aggravated by the refusal of many governments to admit asylum-seekers, by the practice of expulsion without due process of law, and by brutality on the part of military and paramilitary forces. International response to this situation is at best marginal. On the whole, where it is not explicit it must be regarded as implicit violation of the international conventions respecting refugees.

iii. The Sin of Sexism

I am a broken reed, airy nothing,
devoid of dignity
dignity of a woman.

I am a slum dweller,
an "anti-social element".
You say, I make your city dirty.
Another violation of my fundamental rights
not questioned by anybody.

What are human rights to me?
My humanness is abolished.
I wait near the water tap even after midnight
for a pot of water.
My life is cheap,
My time is cheap,
My dignity is cheap,
My labour is cheap.(2)

24. Although situations vary among countries and regions of the world, women share a commons struggle; they all suffer from violations of their personhood because of a pervasive sexism. In most cultures, women are less highly valued than men, and are accorded less respect. Habitually, men have assumed the right to

determine the goals and values of their societies, thus relegating women to subordinate and often subservient roles.

25. Particularly where sexism is aggravated and augmented by issues of race and class, women suffer excessively. In such situations, the hierarchic ordering of society ensures that women usually find themselves in the lower, and frequently lowest places of significance: they receive less love and attention as babies, less education as girls, fewer options for employment, less pay as workers, less food as family members, less justice in the courts, and fewer opportunities to influence the decision-making processes that affect their lives.

26. According to a recent United Nations report, "women make up half the world's population, work almost two-thirds of all man-hours [sic], receive a tenth of the world's income, and own less than a hundredth part of the world's wealth". Poverty does not affect men, women and children in the same way. In all parts of the world, the percentage of women belonging to the poorest sectors of society is increasing dramatically. Some economists today speak of "the feminization of poverty".

27. Everywhere in our world, women are subjected to practices that reduce them to sexual objects that can be purchased like other goods. Girls and women are recruited and sold for sexual use, social status, or reproductive services. As a way out of severe economic pressures, many women, particularly in Third-World societies, have to offer themselves as mail-order brides or are driven into prostitution. Rape, battering, harassment and other forms of assault continue to endanger and humiliate women, and the overall problem is compounded by the power of subtle and cynical advertising and media presentation.

28. Women themselves attribute much of their oppression to the ubiquitous and entrenched structures of patriarchy, which both philosophically and practically lead to the dehumanization of men as well as women, robbing both of the possibility of human wholeness and hindering the realization of genuine relatedness between the sexes.

29. Many women in our churches are chagrined that such patriarchalism persists also within the Christian community. Biblical faith affirms that both women and men - and the two together - are created as "image of God". This affirmation has stood for two-thousand years as the corner-stone of Christian anthropology; yet we are waiting still for the churches clearly to denounce the sin of sexism, actively to support women in their struggle against oppression, and concretely to provide opportunities for women to bring <u>all</u> their gifts into the life and ministry of the churches. Jesus confronted the sexism of his own society by calling women into full participation in the disciple community. In that spirit, the member churches of the World Council of Churches have committed themselves to the "Ecumenical Decade of Churches in Solidarity with Women".

iv. The Tenacity of Racism

I tear my hungy babe from my breast
To come and care for yours.
Yours grow up fine,
But, oh God, not mine!
From school and beach yours I fetch
And wonder if school mine did reach.

Your man comes home at night
A welcome and delight.
Wineglass in hand,
Red chair in front of fire bright.
To bed you go and make love.

My bed is empty and cold
For all my energy is drained away.
My man and I too soon feel old.
Can you still look me in the eye
And ask me what's wrong
After you've stripped me to the bone?

You win and take everything I own
And still you want my home.
What have I done that you won't leave me alone?

30. Entitled "Leave Me Alone!", this poem of Gladys Thomas, a black South African writer, expresses in words and in "sighs too deep for words" the daily experience of many of her compatriots. It is illustrative of the tenacious and devastating force of racism.

31. Not only in the land of Gladys Thomas but throughout the world racism continues to violate the fundamental rights and dignities of vast numbers of human beings. Through biased educational, legislative, legal, medical and religious practices, and through deeply rooted linguistic and other conventions and tabooos, people are systematically robbed of their humanity and their hope.

32. Classical racism - namely, the oppression of black people by white people - persists thoughout the world. In some places, notably Europe and North America, it is on the increase. The most extreme manifestation of classical racism is South Africa, where a minority government continues to impose its white supremacist policies on the majority black population. Despite changes in the political leadership of that country, the crisis remains fundamentally unchanged. The black population is excluded from effective representation in national government and black persons can claim citizenship in name only.

33. Racism is increasing also, and in subtle as well as overt and pernicious ways, in relation to other human groupings. To name a few: migrant workers, immigrants, foreign students, and the travelling people formerly called "gypsies". In addition, within some parts of Africa hostilities between rival tribes must be assessed as being essentially racial conflicts.

34. Racial discrimination also remains the core cause of the gross indignities suffered by indigenous peoples. In many places, these peoples are no more than vestiges of the original population, the survivors of virtual genocides carried out by colonial powers in the past. Without exception, they exist on the margins of the dominant societies in which they live, where they struggle to survive in the face of assaults against their land, cultures, and sacred traditions. In addition to the unjust theft of their original lands, their continued oppression causes them extreme spiritual, psychological and physical suffering.

35. Christians today dare not speak of racism without examining their own consciences and the influence of their religion. The Holocaust of the Jews was prepared for by centuries of theological, liturgical and symbolic "Christian" practices. Ancient rivalries between Christianity and Islam have contributed permanently to Euro-American attitudes towards the peoples of the Near East, and the triumphalism of Western Christendom still informs our preconceptions and images of African, Indian, and Oriental peoples. Even though the ecumenical community has rejected the theological support of racism, naming it heresy, Christian complicity in racist thought and behaviour ist still far too conspicuous.

36. NATIONS MUST ENGAGE IN COMBATING THE REIGN OF INJUSTICE. BUT THIS ALONE IS NOT SUFFICIENT: A NEW INTERNATIONAL ORDER BASED ON JUST ECONOMIC RELATIONS, STRENGTHENED BY INTERNATIONAL LAW, AND INSTITUTIONALLY ENFORCED IS REQUIRED. CHRISTIANS ARE CALLED TO WORK FOR THIS ORDER, AND TO EXPLORE ANEW THEIR WORLDLY RESPONSIBILITIES AS A PEOPLE OF THE COVENANT.

II. THE REIGN OF VIOLENCE

i. Wars After "The War"

37. In spite of rhetorical conventions which perpetuate the assumption that the world has known peace since the end of World War II, the global context in which we live is decidedly not "a world at peace". Our present international situation with respect to militarization and widespread violence is more ominous than ever before. Over one hundred wars have been fought since 1945. Numerous "low intensity" and other conflicts are being waged today in countless countries, with tragic consequences for both human beings and the natural order. At the same time, militarization, a spiraling arms trade, and the availability of huge arsenals of nuclear, conventional and other weapons threaten the human species and all living creatures. Clearly, for the sake of planetary survival, there needs to be a transformation of our present system of global security from a deterrence secured through "mutually assured destruction" (MAD) to a legally-constituted equilibrium of political power.

38. As with injustice, so with war: we must cease reducing it to an abstraction! Only those who can feel the pain and anguish of warfare are likely to become peacemakers. Again we must listen to the victims!

Voice From the Killing Fields

They have tried to make you another dead body
in the daily count of twenty or forty
so motivated they were
they broke their ceasefire
to tick you off
on their hitlist.

The long oval of your face
with eyes sparking fire
was with me all night
your eloquent hands
your emphatic voice
the seashells speaking of life's beauty
from pink to mother of pearl.

We will affirm
the preciousness of life
no more atrocities
not even our own
there must be an end to slaughter.

They can bump off a few of us but not all
if we are many
You paid the price for nurturing fearlessness
in all of us.

The shots fell on Jaffna peninsula
this fourth week of September
when Pol Pot rekindled the fire of civil war in
Kampuchea
but your voice rings out to raise the skeletons
from the killing fields of your island.(3)

ii. The Nuclear Threat

39. Despite some progress in arms control on the part of the superpowers, new and yet more deadly nuclear weapons continue to be produced, tested, and deployed by the United States and the Soviet Union as well as by France, Great Britain and China. Moreover, in an effort to enhance their own security through military preparedness, these countries have acquiesced in the spread of dangerous technology around the world. India, Israel, Pakistan and South Africa have now, apparently, become nuclear powers. Argentina and Brazil have secretly pursued a programme of nuclear weapons capability, and Iran, Libya, Taiwan and South Korea have taken steps

to acquire technology necessary for manufacturing nuclear weapons. Nuclear war by inadvertence - by human miscalculation or technical malfunction - remains an ever-present possibility. Nor can nuclear war by design be ruled out.

40. The Sixth Assembly of the World Council of Churches declared that "the time has come when the churches must unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity..." The proliferation of nuclear weapons, the risk of failure, and the prospect of deliberate usage are more than adequate reasons why the argument of deterrence must be surpassed.

iii. Militarization of Third-World Nations

41. By continuing further to arm themselves, the great powers stimulate and often directly assist in the militarization of many other countries. As noted above, they have already contributed significantly to nuclear proliferation. There seems also to be an increasing proliferation of chemical weaponry. While this information is difficult to secure, it is believed that as many as twenty countries outside the NATO/Warsaw Pact have chemical weapons in their arsenals. The spectre of chemical warfare has recently received worldwide publicity. Unconscionable as it may be, one reason for propagating reports of chemical-weapon proliferation is to stimulate the sales of equipment designed to counter the effects of chemical warfare. Aggressive sales techniques of this nature now reach deeply into the continents of Africa, Asia, and Latin America.

42. The potential dangers to global security from the further spread of these diverse military technologies are great. Their possession by stronger countries within the Third World is provoking an uneven growth of power in those regions. This constitutes one of the most delicate problems of international relations at the present time.

43. In 1989, the military budgets of Third-World countries are about seven times greater than they were in 1960. Although extreme poverty and indebtedness have halted the projected long-term rise in arms imports, it is still the case that 75 per cent of all arms imports are purchased by these countries. This exacerbates the already catastrophic debts of the nations in question, debts largely borne by their poor.

44. The militarization of Third-World and other nations is more than an objective political reality. Governments in such nations, dominated by foreign powers which have vested interests in their destinies, become preoccupied with military solutions to social problems. The consequences for the public realm include such horrors as martial law, official secrecy, the dissemination of false information, control of the media and the economy, detentions, torture, disappearances, assassinations and summary executions. Militarization in such countries as Korea, Viet Nam and Taiwan

tragically divides peoples who share a common history and culture. Families are separated, enmity is created amongst kindred peoples, many are reduced to refugee status, deep cultural and societal discord is occasioned, and there is untold suffering for multitudes of human beings.

45. ENDING THE REIGN OF VIOLENCE IS ONE OF THE MOST URGENT POLITICAL TASKS OF OUR EPOCH. TO ACHIEVE THIS, THE QUEST FOR SECURITY MUST BE SEEN IN COMPREHENSIVE TERMS, THAT IS, AS IMPLYING THE SECURITY OF ALL. HUMANITY WILL NOT SURVIVE UNLESS WE CAN CREATE THE POLITICAL AND ECONOMIC CONDITIONS UNDER WHICH THERE REMAINS NO MOTIVE FOR ANY STATE TO WISH FOR THE POSSESSION OF TODAY'S LETHAL WEAPONS. CONCRETELY THIS MEANS THAT HUMANKIND WILL NOT SURVIVE UNLESS WE OVERCOME THE INSTITUTION OF WAR AS A METHOD FOR SETTLING DISPUTES. CHRISTIANS ARE SUMMONED TO WORK FOR THIS PEACEFUL ORDER AND TO EXPLORE ANEW THEIR COVENANT WITH THE AUTHOR OF PEACE.

III. THE DISINTEGRATION OF CREATION

i. A Dangerous Experiment

46. The integrity of creation is gravely threatened by factors that are largely of human origin. Life on our planet is dependent upon the harmonious and complex interacting of nature. Life is endangered when the delicate balance of these natural processes is disrupted. We are moving towards such a precarious situation in our present historical moment. Humanity has been conducting an enormous experiment with the creation, the ultimate consequence of which could be catastrophic.

47. The data of environmental deterioration is readily available, and no-one today can avoid its impact. It needs, however, to be supplemented by testimony of a more immediate nature. The following account provides a poignant witness to some of the causes and consequences of the crisis of nature:

> My name is Anna. I am from the Marshall Islands. My people have traditionally treasured our lands and lagoons, sources of our food. My people are a sharing people who live in close interdependence not only with one another but also with our atoll homes. Now, however, we are troubled. Many of our young people see no future in life. Our land no longer feeds us. The more we eat of its fruit and of the fish in our lagoons, the sicker we become. What has happened to my people? What has happened to our land?
>
> From 1946 to 1958, nuclear tests were held in our atolls. Some of these atolls have simply disappeared. Others are still slowly releasing radioactivity into our waters. While our older people are still suffering from radiation

sickness, many of our children have genetic defects. We women feel this particularly. We think of our children.

More recently, we have been moved from some of our atolls and crowded together on Ebeye Atoll in order that our atolls could become testing grounds for advanced weapons systems. We have no traditional link with this new land; part of our identity has been taken away. Our dwelling place is overcrowded. We are poor. Our lagoon is a source of disease, not of life.

Yes, much has happened to our people. Much has happened to our land.(4)

ii. Some of the Specifics

48. It is not our intention here to attempt a full description of the great instability to which that aspect of our theme entitled "the integrity of creation" points. To lend concreteness to our statement, however, it is mandatory that we name some dimensions of the manifold problem in question.

49. Greenhouse Gases: Basic to earth's integrity is its exchange of energy with the sun and outer space. We are presently producing gases that are causing irreparable damage to the atmosphere. These gases allow the sun's radiation to penetrate to earth but they restrict the resulting re-radiation of energy from earth back into space, thereby heating the earth. It is comparable to the warming process affected by a greenhouse.

The most deadly of these gases is carbon dioxide, which we produce as we burn oil, coal or gas. If this process continues at the present levels, it could threaten all life through dramatic rises in sea-levels and radically altered climatic conditions. To prevent such an eventuality, governments especially in industrialized nations must reduce the burning of fossil fuels by at least 50 per cent during the next 25 years.

50. Ozone Depletion: Earth's ozone layer, that is, the radiation shield which protects planetary life from excessive ultraviolet radiation, is being dangerously depleted. Ultraviolet radiation is damaging to genetic material, the material upon which all life depends. As we add substances to the atmosphere (particularly the so-called chlorofluoro-carbons), we destroy the shield that for milennia has protected us and all creatures.

51. Land Degradation: Throughout the planet, great tracts of rich farm land are sacrificed yearly to urban development, erosion, desertification or salinization. If humankind remains indifferent to this loss, it will increasingly limit food supplies, and more conspicuously so as earth's human population multiplies. While it is estimated that the planet will experience only a 3 to 4 per cent increase in crop-land availability by the year 2000, it is likely that there will be a simultaneous population growth of 40 per cent. It should also be borne in mind that sharp increases in crop yield

in the immediate past have been due to technological means, largely chemical fertilization. There is little chance that technology will boost food production sufficient to meet the needs of an exponentially expanding population.

52. Water quality: Beneath the ecosystems lie great supplies of ground water, often of very high quality. This water is now being severely degraded. One of the causes is the application of pesticides, herbicides, and chemical fertilizers to agricultural land in such excess that rain and irrigation water transport these materials into the ground waters. Also contributing to this degradation are landfill and toxic waste sites, whose leachates move into and poison the ground waters.

53. Deforestation: The century to date has witnessed the elimination of approximately half of all the forests in Third-World countries.It is estimated that of the 8.5 million square kilometers of primary forests remaining (an expanse roughly equivalent to the USA), not only is nearly 100,000 square kilometers eliminated yearly, but another 100,000 are grossly degraded annually through slash-and-burn cultivation. This rate, moreover, is accelerating; it now appears that by the year 2000 at least half of all tropical forests will be lost, with the remainder being forfeited during the first three or four decades of the twenty-first Century. Through deforestation, sustainable production of forest products is reduced both for local consumption and for export, watershed recharge is diminished, flood peaks are increased, drought flows are lessened, evapo-transpired water to the atmosphere is reduced with consequent potential climate modification, atmospheric carbon dioxide levels are increased, and species are driven to extinction. International disaster relief, such as was necessitated during the Bangladesh floods of 1988, is increasingly necessary for meeting flood and drought emergencies attributable, at base, to deforestation.

54. Habitat destruction and species extinctions: Destruction and pollution of habitats are accelerating worldwide. Natural areas within urban commuting range in the northern countries are being replaced by suburban and agricultural developments. Wetland, estuarine, and coastal habitats are being degraded by urban and industrial wastes, draining, and filling, thereby reducing their contributions to fisheries, nutrient processing, and moderation of flood peaks. Atmospheric deposition of hazardous materials (acid rain) threatens the health of forests that might otherwise be preserved. We have come to a global crisis of plant and animal extinctions. In sea- and coastal-regions, degradation of habitats and populations or marine organisms, including those of commercial value, is continuing on a planetary scale. Increasing industrial development destroys productive coastal wetlands and reefs and affects the open oceans: pollutants are washed from the land and discharged into the oceans or deposited there from the atmosphere, with severe consequences for marine life, habitats, and fisheries.

55. Wastes and Global Toxification: Modern society has produced some 70,000 different kinds of chemicals; many of these are now incorporated into earth's global circulations. Scientists know very

little about the impact of these chemicals on the natural order. What is known, however, is that these are substances with which life on earth has no prior interactions. Some are known to constitute serious threats to life; others are known to be threatening to the planet's exchange of energy with the sun and outer space. Accidents like Bhopal and the pollution of the Rhine have shocked people into some incipient awareness of the threats of chemicals to the environment. Yet governments continue to allow these chemicals to be produced and dispersed throughout the soil, waters, and air. Often, when appropriate legislation restricts their use and disposal in northern industrial nations, governments in the Third-World countries, needing hard currency, acquiesce to the dumping of such wastes in their territories.

56. Unlimited Resource Exploitation: The pressure in industrial nations for ceaseless exploitation of limited resources underlies the threats endangering the environment. Those in power in the Third-World countries often press their societies towards these same practices. Yet scientific analysis as well as common sense make clear that the limited quantity of many of earth's resources should impose carefully considered constraints on their use.

57. Use and Misuse in Bio-technology: Modernity's technocratic mindset has been carried to its logical extreme by recent developments in bio-technology. The invention, patenting and future industrialization of transgenic animals is a dramatic illustration of this. Even more graphic is the use of reproductive technology: tests for sex determination and the resultant abortion of female foetuses, "surrogate" motherhood, test-tube babies, etc. Such practices make women the objects of experiments that cause enormours pain and suffering. In addition, awareness is growing that some industrial applications of bio-technology can contribute to economic oppression. For example, many exports of plant-derived commodities such as vanilla, cocoa, palm oil, as well as countless fragrances and nutrients, can be dramatically affected by the production of these substances through the use of genetic engineering techniques by the corporations themselves. Small farmers and whole nations within the Third World are dependent upon income from such commodities; the losses that they face on account of the new manufacturing processes could be devastating.

58. WITHSTANDING THE DISINTEGRATION OF CREATION MUST BECOME A UNIVERSAL PRIORITY IN OUR TIME. THIS IS A QUALITATIVELY NEW CHALLENGE FOR WHICH THERE IS NO HISTORICAL ANALOGY, FOR HUMANKIND AND THE ECOSPHERE HAVE NOW BECOME AN INTERDEPENDENT SURVIVAL COMMUNITY. THE FUTURE OF LIFE ITSELF IS AT STAKE. AN INTERNATIONAL ECOLOGICAL ORDER IS REQUIRED IF WE ARE TO FIND A WAY INTO THE FUTURE. CHRISTIANS ARE SUMMONED TO WORK FOR THIS ORDER AND TO EXPLORE ANEW THEIR COVENANT WITH THE CREATOR AND SUSTAINER OF ALL.

IV. INTERCONNECTING DIMENSIONS OF OUR PRESENT CRISIS

i. "One World or No World"

59. Our world is one cloth. As nations and peoples we relate to each other through our common response to the interlocking issues of justice, peace, and respect for the environment. To tear the thread of any one of these affects all of them together and shreds the whole cloth. Economic exploitation and political repression kill millions of people and will claim even more victims if they are not checked. The nuclear menace is a sword of Damocles suspended above humankind, and the continuing destruction of nature raises a question-mark over the very survival of the species. But what is most significant in all of this - and what is grasped by too few people! - is that none of these threats can be combated effectively if they are isolated from one another. The real danger lies in the fact that they are inseparably linked, and that it requires both knowledge and wisdom imaginatively to discern this linkage. In a society that rewards specializations and discourages holistic learning, such wisdom is rare! From now on, it must be consciously pursued and nurtured.

ii. Exemplifying the Interconnectedness

60. The International Debt Crisis: Perhaps the most far-reaching example of the fundamental interconnectedness of our great crisis is seen in the present international debt crisis. Within the latter, justice is violated because vulnerable groups, especially women and children, are bearing the major cost of the debt. Moreover, the national priorities of the indebted countries are distorted because the foreign debt gives leverage to the North to press its political and economic agendas. Peace is shreded because the debt crisis undermines fragile democracies. Repayment forces governments to take highly unpopular measures almost inevitably requiring the use of military power. The integrity of creation is affected because, in order to repay its debt, the indebted nation must increase its exports. Often, this has brought marginal land under cultivation, increased reliance on chemical inputs, destroyed forests and damaged ecosystems.

61. An Example from the Philippines: The construction of the Bataan nuclear power plant in the Philippines provides another example of the inter-relatedness of justice (with special reference to the debt crisis), peace and the environment. In 1976, then-President Ferdinand Marcos negotiated a 600 million US dollar loan for a multinational corporation to build this plant in the coastal village of Morong (Bataan) in the northwestern part of the country. Although the site had high seismic activity, it was chosen primarily because of its proximity to the Subic Bay Naval Complex, the home base of the US Seventh Fleet.

The construction uprooted hundreds of native families, destroyed large forest areas, and caused irreparable damage to the

ecosystem of the region. Complications in construction forced the building costs up to 2.1 billions of US dollars.

And the plant has never been used! Today, the Philippine government is required to pay 350,000 US dollars in interest per day in its effort to repay the loan for this unused nuclear power plant. Most of the cost is borne, once again, by the poor of the country.

62. And in Ethiopia, militarization can be shown to be the primary cause of the nation's massive hunger problem. There is good evidence that Ethiopia could have reversed the deathly advance of the desert, which cuts its food supply at the roots, by spending no more than 50 million U.S. dollars a year in the mid-1970's to plant trees and fight soil erosion. Instead, encouraged by external arms merchants, Addis Ababa plowed 275 millions per year into its military machine from 1975 to 1985 in order to wage bloody battles against secessionist movements in Eritrea and Tigre. Famine struck and took the lives of one million Ethiopians! The cost of emergency relief measures amounted to 500 million US dollars. Yet had the world community provided these funds earlier for preventive measures, with the assurance that they would be used for conservation, that amount of money could have funded an entire decade of conservation efforts that would have prevented famine and helped to weave a less violence-prone social fabric.

63. Population, the Complicating Factor: Population, of course, constitutes more than an "example" of the interconnectedness of the various dimensions of our global crisis. Unbalanced and unstable population growth and distribution aggravates poverty and hunger, social conflict, and environmental deterioration. While the rich countries have relatively stable populations, they consume the majority of available energy resources. Poor countries, often with rapidly expanding populations, suffer from shortages of such resources, and they are forced to meet their energy needs in ways that are frequently destructive to the environment. Coping with population growth needs to be approached with great sensitivity, in a manner that both respects the consciences of individuals and takes into account the social, political and biospheric dimensions of these interconnected problems.

iii. The Deeper Roots of the Present Crisis

64. The linkages between justice, peace and the integrity of creation make it imperative that we do not tackle these issues singly and in isolation from each other. There is already a growing solidarity among suffering peoples who perceive the interconnections between these issues and are engaged in common struggles. If we are to be in solidarity with those struggles, our responses too cannot be partial or fragmented. There have to be common and concerted struggles in solidarity if any one of these - justice, peace and the integrity of creation - is to be realized. To do this we have to look for the deeper roots of the present crisis.

65. The examples of injustice, unpeace and the degradation of the environment that we have seen above make it clear that the various

threats to life in our time are caused by unjust and destructive economic, political and military powers. Their activities are intertwined; and they have set up comprehensive systems of injustice that propagate false values and ideologies which threaten the life of the people, other living beings and the earth.

66. An unjust world economic order is at the root of many threats to life. It has created economic, financial and social mechanisms that accelerate the increasing gap between the poor and the rich. Political and military powers have set up structures backed by national security doctrines. In collusion with economic powers, they not only prepare and wage wars, but also suppress the economic demands of the people, and devastate the natural environment with the testing and deployment of nuclear and bio-chemical weapons.

67. Modern means of production are the basis of today's economy. They provide possibilities for exploitation which never existed before. Technology has changed the nature of war, and has equipped oppressive regimes with new and more violent means of control. The misuse of science and technology is responsible for the increasing exploitation and, if not controlled, the destruction of the environment.

68. The systems of injustice that use these tools for control are in the final analysis an expression of the modern mindset of which we ourselves are a part. The real causes of the present predicament are to be sought in the very heart and psyche of the human creature, in attitudes, goals and values that have been ages in the making.

69. Homo sapiens seems always to have pursued sovereignty over all things, and, in the modern epoch, humankind has been granted exceptional knowledge on the basis of which its ancient quest for mastery has acquired ever-greater credibility. Knowledge (scientia), we are assured, is power; and through power over nature and each other we thought to achieve the security for which our species has perennially striven.

70. The bid for mastery has become a way of life with us. The gaining of ever greater profits has become an unquestionable motive in economic relationships and dealings. For so long have we been preoccupied with these "values" that we are scarcely able to entertain the prospect that human beings could behave quite differently - indeed, that they have done so and, in some cultures, still do so! We do not remember and we do not see these alternative ways of being; so we find it almost impossible to extricate ourselves from an ideology of constant growth, from the exploitation of the natural order, from blind confidence in technological solutions to every problem, and from all the ills which quite naturally flow from such misplaced self-confidence and anthropocentrism.

71. But now the old allure of the mentality of human sovereignty is greatly diminished. Pursuing mastery over nature we have begun to know that we ourselves, being part of nature, may be the most pathetic victims of our quest for power. Pursuing national and

super-national security, we have begun to know that we are courting nuclear holocaust. Pursuing the accumulation of wealth, we have begun to recognize the poverty of our own spirits as well as the humiliation visited upon others by our incapacity for compassion and for justice.

72. As Christians, therefore, we bear witness to the truth that our manifold crisis is at base a profoundly spiritual one. We cannot support the ideology of progress or constant growth, which still dominates the rhetoric of most of our cultures, and the economic, political and military structures spawned by them. Neither on the other hand are we prepared to adopt the way of resignation. We engage in the struggle for justice, peace and the integrity of creation in hope. Our hope is in the God of the covenant who in Jesus has inaugurated the kingdom as an alternative reality that is operative in our history and who through the power of the Holy Spirit will bring that reality to fruition.

73. ON THE BASIS OF THIS SURE HOPE, NETWORKS OF ECUMENICAL KOINONIA AND DIAKONIA THROUGHOUT THE CHURCH MUST WORK TOGETHER TO INTERCONNECT AND CREATE SOLDARITY LINKAGES AMONG THE CHURCHES AND PEOPLES' MOVEMENTS, INCLUDING THOSE OF DIFFERENT IDEOLOGIES AND RELIGIOUS FAITHS. GIVEN THE GLOBAL URGENCY OF THE THREATS TO LIFE AND THEIR INTERCONNECTEDNESS, GROUPS STRUGGLING FOR LIBERATION, PEOPLES' MOVEMENTS, PEACE AND ENVIRONMENTAL NETWORKS, CANNOT AFFORD TO BE SEPARATED, FRAGMENTED OR PITTED AGAINST EACH OTHER. THE STRUGGLE DEMANDS A UNIVERSAL SOLIDARITY AMONG ALL MEMBERS OF THE HUMAN FAMILY. THE GOD OF THE COVENANT DECLARES, "ALL THE FAMILIES OF THE EARTH ARE MINE". CAN THE CHURCHES BECOME PLACES OF DIALOGUE AND MUTUALITY WHERE HUMAN CRISES CAN BE HONESTLY EXPLORED AND COURAGEOUSLY CONFRONTED?

V. THE UNIQUE ROLE OF COMMUNICATION

74. Our discussion of the situations of injustice, the lack of peace and the pollution of our natural environment cannot end without at least pointing to the complex technical and electronic cultural environments that have come into being in our era. The relationship between these environments and the manifold threats that we have been considering is becoming increasingly evident.

75. One of the main functions of the media is to define social reality; people perceive and understand the world largely on the basis of information gathered from these sources. When there is monopoly control of the access to and flow of information, people are denied their fundamental right to know.

76. Under monopoly control, information readily becomes a commodity to be bought and sold. Sexism, for instance, continues to be

legitimized, and indeed promoted, in subtle ways by the audiovisual media. Many studies show that racism is ingrained in much of today's media world, and that the mass media literally thrive on stories of conflict, war and violence. Increasingly the media are made to serve the ideology of consumerism and extreme individualism.

77. In the hands of dictatorial regimes, the mass media are used to suppress the truth through misinformation and disinformation campaigns and to propagate the false values of their ideologies.

78. The true purpose of all communication, however, is to foster the growth of institutions and practices in society that are based on participatory and just social processes. Communication should be used to build, not to divide communities. As Christians, our task is to counter the consumer-ethos of the dominant media systems, and to evolve just and participatory methods of communication. Communication is a basic human right and integral to the quest for justice, peace and the integrity of creation.

B - THE CONFESSION OF THE COVENANT COMMUNITY

I. THE WORLD BELONGS TO GOD, EARTH IS BELOVED OF GOD

79. Confronted by the manifold and grave realities of the present age, we who are gathered in Seoul for this World Convocation on Justice, Peace, and the Integrity of Creation confess our faith

"The Earth is the Lord's",
The World belongs to God.
God brought it into being,
God loves and liberates it in Jesus Christ,
God dwells with it and renews its life
through the Holy Spirit.

80. This we affirm and confess over against every idolatrous claim to the possession and mastery of the world. The spiritual crisis of our epoch is a crisis of belief. Thinking ourselves gods, we have discovered that we are naked. Out of our own failure at divinity and in the face of continued pretensions to sovereignty rampant in our suffering world we cry again

The World Belongs to God!
The Triune God alone is Sovereign.

81. "The Earth is the Lord's ..." (Ps. 24), yet God's ownership differs radically from the usual human perceptions of possession and power. Rather than claiming total possession, superiority and unqualified dominion, God cares for all creatures (Ps. 104), protects all that lives (Gen. 9), creates ecological spaces where life is possible (Gen. 1), and initiates relationships between different kinds of living beings for their mutual enrichment.

82. God is turned towards the whole creation in love. Jesus Christ is the incarnation of this suffering love. In his life, death and resurrection, God empties the divine Self of glory and becomes poor and vulnerable for the sake of our glory (Phil. 2:4). Thus God's ownership of the world is defined by the pathos of love - by parental yearning for and suffering with the whole creation (Rom. 8).

83. Our hope therefore, as we consider the plight of a groaning creation today, is grounded not only in God's sovereignty but in the sovereignty of God's love, over which no threat of death or decay can have ultimate sway.

II. A COVENANTING GOD

i. "I will be your God..."

84. God's orientation towards the world expresses itself in many and mysterious ways; but for biblical faith none is more significant than the belief that God is a covenanting God.

85. At the heart of the covenant is the promise and challenge, "I will be your God and you shall be my people." Implicit in this is a critical as well as a constructive theological principle: on the one hand it implies the denunciation of idols ("thou shalt have no other gods!"); at the same time it holds out the promise and possibility of people-hood, of becoming under and with the "one God" a true community.

ii. The Human Partner

86. God elects human beings as God's covenant partners. Out of all the creatures, God beckons to this creature to perform within the beloved creation a representative role. This creature has been granted certain gifts - reason, freedom, speech, manual dexterity - not to elevate it above the other wondrous creatures of God (Job 38 ff), but in order that it may image and reflect within the sphere of creation the tender care and compassion of the Creator. In speech, in song, in thought and planning, in vicarious solidarity with all finite beings, above all in its joy of being, the human creature is called to be God's priest and steward, and thus to participate in the building of God's kingdom of peace - shalom.

87. The covenant through which that vocation is given by no means excludes, however, the other creatures of God. In Hosea's articulation of it, for example, we can hear all three of the themes that have brought us together in Seoul, but perhaps especially that of the "integrity of creation":

> I will make for you a covenant on that day with the beasts of the field, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety ... I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy ...
>
> And in that day, says the Lord, I will answer the heavens
> and they shall answer the earth;
> and the earth shall answer the grain, the wine and the oil,
> and they shall answer Jezreel ...
> and I will say to Not-my-people, "You are my people";
> and they shall say, "Thou art my God".
>
> (Hos. 2:18-19, 21-23)

iii. 'All the Families of the Earth are Mine'

88. As the covenants with Noah and Abraham indicate, the intention of the biblical God is to have the whole of creation including the human community as partner. God's covenant with Israel liberated it to become a blessing to all nations (Gen. 12.17, Ex. 6.7-24). Though the covenant was repeatedly broken by God's people, God never abandoned them but remained faithful to the divine promise to their ancestors and prophets. For God was and is committed to the creation, to its mending and completion.

89. God's covenant with Israel was focused finally in the New Covenant in Jesus Christ, crucified and risen. In him the covenant is made open to all (1 Cor. 11:25; Mark 14:24; 1 Tim. 2:4 ff; Heb. 8:1-13). It breaks through all national, class, racial, gender and other boundaries: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female for you all are one in Christ Jesus" (Gal. 3:28).

iv. Theological Implications of Covenanting for Justice, Peace and the Integrity of Creation

90. Justice, peace and the integrity of creation are distinct but inter-related ways of referring to the same fundamental reality: the goodness and wholeness of life intended by the will of the God of the covenant. This means life in right relationship with God, life in fulfilling relationships among human beings and between human communities, and life in harmonious relationships with the whole of creation. This is the eschatological vision that the Hebrew Bible calls shalom - a vision that is exemplified in Hosea 2:18-19, 21-23.

91. When the Spirit of God is poured out on a sinful, troubled and suffering world, shalom becomes a reality (Is. 32:15-17). The Gospels say that the Spirit of God descended on Jesus at his baptism

(Mk. 1:10; Mt. 3:16; Lk. 3:22; Jn. 1:32). In him and through him, shalom, the kingdom of God, becomes real in history.

92. Through Christ's parables and the miracles of healing, the kingdom of God becomes manifest as a dynamic, growing reality, transforming political, social, economic and ecological relationships. Justice, as a fruit and sign of the kingdom of God, transforms possessiveness into sharing of food and thus life (Mt. 15:32-38); peace, as a fruit and sign of the kingdom of God, transforms the power of domination with an act of healing that brings wholeness to life (Mk. 5:1-13). The integrity of creation, as a fruit and sign of the kingdom of God, transforms broken relationships into life in trust and confidence (Mt. 6:25-33).

93. Although the kingdom of God is yet to be realized in its fulness, through the ministry, death and resurrection of Jesus Christ it is already operative in human history and the creation as an alternative dimension of hope. This vision of hope empowers us to resist the threats to life at this time and to commit ourselves to the realization of justice, peace and the integrity of creation.

94. We affirm this commitment when we celebrate the eucharist as the universal outreach of the God of the covenant (Mk. 14): "The eucharist embraces all aspects of life. It is a representative act of thanksgiving and offering in behalf of the whole world...All kinds of injustice, racism, separation and lack of freedom are radically challenged when we share in the body and blood of Christ."

95. Justice, peace and the integrity of creation are three entry points for understanding the same reality. Since they are not only inter-related but also distinct, and therefore in some tension with each other, the question arises as to which entry point has the most to commend itself as a starting point for a theological understanding of the whole. After much discussion and debate, the suggestion is that we begin our theological understanding of the whole not with any one of these three concepts but with "creation" (not "the integrity of creation").

96. When we start with creation, we come to understand that justice upholds the wholeness of creation. In the perspective of the kingdom of God, justice involves the righting of relationships, not only between human beings, but also between humanity and the earth and the things of the earth. Our concept of justice must shift away from one which protects possessions towards one that provides healing of relationships between human beings, between cultures, and between humanity and all of creation. Further, if we start by understanding ourselves as a part of the wholeness of God's creation, and understand justice as upholding creations's integrity, then peace can flow.

97. The Bible speaks of God loving justice and righteousness (Ps. 11:7; 37:38; 45:7). In return, God calls human beings to practise justice so that it may fill the earth and inform every relationship.

99. In the Bible, "justice" and its correlate "righteousness" are neither inferences from God's nature nor an ethical reflection on human virtue. Rather, they refer to the loyal, compassionate and equal relating of one to another, where "the other", not "the self", is the centre of concern. This has its source in God's justice, who relates to an enslaved, marginalized, suffering people in concrete acts of deliverance from oppression (Ex. 3:7f.).

100. Therefore, to practise justice is in turn to reflect God's justice. It is not in the first instance about claiming one's rights nor administering punishment for wrong-doing. Rather, to practise justice is to ensure that the poor and oppressed receive their due. In a prayer for the King as the upholder of justice, the Psalmist prays:

> Give the King thy justice, O God,
> and thy righteousness to the royal Son!
> May he judge thy people with righteousness,
> and thy poor with justice!
> Let the mountains bear prosperity for the people,
> and the hills, in righteousness.
> May he defend the cause of the poor of the people,
> give deliverance to the needy,
> and crush the oppressor.
> In his days may righteousness flourish,
> and peace abound, till the moon be no more.
> (Ps. 72:1-4,7)

101. Here again, justice is what ensures the fruitfulness of the creation, and is the hope for peace. Creation can thrive and peace grows when humans respond to God's call and act according to God's justice.

102. When Jesus came preaching and enacting in his ministry the kingdom of God - the eruption of God's sovereign, just, saving power - it was good news to the captives, the poor, the hungry, and those who thirst for justice. In the kingdom of God, they saw the possibility for a new human community. They were invited to enter it, through repentance and trust, and to enjoy just relations in the Realm of God (Mt. 5:3-6). This is the promise of the new creation.

103. We, as Christians, see the inseparable relation of justice and love in the cross and resurrection of Jesus Christ. When we share in the body and blood of Christ, we say "no" to all forms and kinds of injustice and to the unjust powers of the world, and we say "yes" to Christ's way of nonviolent resistance on the cross. Through the Word and Sacrament, the all-renewing grace of God penetrates and restores human personality and dignity, provides the model for true human community, and celebrates God's redemptive action that reaches out to all the creation.

104. God's love for the whole of creation also provides the foundation for peace. This was revealed in Jesus Christ "as a plan for the fullness of time, to unite all things in him, things in

heaven and things on earth" (Eph. 1:9). "For in him all the fulness of God was pleased to dwell and through him to reconcile to himself all things making peace by the blood of his cross" (Col. 1:19f). Through his death on the cross, in that supreme act of sacrificial love, Jesus Christ destroyed sin and hatred, and reconciled in one body those who were hostile (Eph. 2:16; Rom. 12:5).

105. Jesus Christ is our peace (Eph. 2:14). The peace we proclaim and strive for, together with all people of good will, is not what the world usually understands by "peace". It is not just the absence of war. Neither is it the precarious security that is gained through a never ending arms race. Peace with justice is concerned with overcoming hostilities, not through war and bloodshed, but through the building up of that trust and confidence between peoples and nations that will lead to reconciliation. It is not power and might, but self-sacrificing love that is the basis of true peace.

106. It is in a love that forgives and trusts that we shall discover the positive dynamics capable of transforming this world of hate and wars into a world where peace is possible. And the love proposed to us by Christ includes the love of enemies, even to the highest sacrifice, the gift of one's own life. In this love, and through the power of the resurrection, the churches can discover the paths to peace. The biblical promise of shalom, encompassing the integrity of creation and the establishment of justice, remains at the heart of this vision of the peace of Christ.

107. The integrity of creation reaffirms the biblical and credal truth that "all things", both visible and invisible, have God for their Maker. This not only implies the entire dependence of the creation upon its Creator, but also connotes something about the worth and dignity of the creation itself, whose life is thus sustained and held dear by God, to whom it belongs.

108. Further, the integrity of creation means for human beings a harmonious relationship with nature. This in fact is the dominant biblical understanding of humanity with nature. The key is relationship: God, humanity and nature being-with each other in harmonious relationship. It is particularly important for human beings to learn this truth, for we have thought of ourselves as primarily apart, above, separate from the rest of the creation. But we are part of the totality, sharing with the other parts of the creation a common dependence on the Creator. Nor are we strangers to the material world; we too are "flesh" (Is. 40:11); we too receive our life daily at the hands of our Maker (Ps. 104:29-30).

109. Through the One who loved "the world" (John 3:16), we are called and enabled to love and to embrace with compassion the creation. Humanity is called to respond in sacrificial service to uphold the God-given integrity of creation. In such service, the churches should be prepared to work with people of all faiths and world views who are concerned for the enhancement of life. In a certain sense, then, the true vocation of the human person is to be the priest of creation - to stand before the Creator on behalf of all creation (intercession), and, in turn, to interpret the good intention of the Creator to and for all.

III. THE FAITHLESSNESS OF THE HUMAN PARTNER

110. While God wills to covenant with all humanity, humanity continuously resists the gracious self-giving of God and rejects the partnership God offers to it. From the outset, according to the biblical testimony, the human creature was prone to spurn the humble stewardship of creation and to seek instead what it imagined a higher status in the scheme of things. The story of our species is a story of repeated faithlessness.

111. In our time, this faithlessness is manifested in the threats whose character was outlined above in Section A. Far from being united by the all-embracing love of the covenanting God, our world is cruelly and dangerously strained on account of debilitating divisions

between international economic political and military power blocs, which if not overcome and democratized, will continue to be a major cause of injustice and violence in the world;

between nation-states, which if not transcended through a common sense of human solidarity will make war a continuing inevitability;

between rich nations and classes and the earth's poor, which if not overcome will perpetuate massive economic inequities;

between the races and the sexes, which if not transformed will render the building of community increasingly impossible;

between the generations, which if not reformed will aid and abet the plundering of earth's resources without concern for future generations or respect for those who have kept earth intact for us;

between the species, which if not bridged will certainly continue to threaten global survival;

between the world religions, which if not resolved through mutual respect and dialogue will add to human alienation the weight of supernaturally-fortified estrangement and ancient patterns of mistrust.

112. Such divisions are easily named, but we must learn to understand and feel behind such nomenclature some real portion of the pain that it denotes. Human faithlessness is more than a "religious" category. It works itself out in thoughts, words and deeds which attack the very fabric of historical existence. These and so many other "sad divisions", if forthrightly faced, can fill the heart with despair. But in the presence of God they may also

engender in us a sense of the urgency of change. This sense is lacking particularly amongst the affluent of the world - thus pointing to the truth that the final faithlessness may be indifference!

IV. THE DISOBEDIENCE OF THE COVENANT PEOPLE

i. Failures of Deed

113. The faithlessness of the human partner, which as Christians we also own, is however not so much our present concern as is the faithlessness of the covenant peoples - of ourselves and our churches. Precisely as those who have believed themselves elected to covenant responsibility, we have failed to obey the commands of the divine Spirit that, in this document, we have been attempting to comprehend and articulate:

> We too have failed to live as though the world belonged to, and is loved by, God.
>
> We too have failed to be in solidarity with the victims of repression and violence, or to oppose political regimes that set their agendas above the law and violate the rights of human and non-human creatures alike.
>
> We too have failed to tell the truth, to name evil, to challenge the status quo, to seek to change the world.
>
> We too have failed by remaining silent, by refraining from protest, by not resisting oppression.
>
> We ourselves have caused wars, supported conflicts, fostered the creation of enemy-images; and we have failed to believe reconciliation possible, and remained safely aloof from the political, economic, territorial and other struggles by which our human sisters and brothers have been beset.
>
> The truth is, we have failed even to believe the Gospel and to trust, in life and in death, the God of the covenant. Our prayers have been formal and languid, our faith simplistic, and our obedience half-hearted.

ii. The Failure of Thought

114. Not only in our deeds but in our thinking, we have often erred and gone astray. Indeed, behind the acts of disobedience we must

trace the patterns of thought and thoughtlessness which have produced them. Theology is never above reproach! We have been misled by theologies

- that separate history from nature, limiting God's work to "salvation history" at the expense of God's action in creation;

- that confuse the gospel of the cross with triumphalistic religion, causing Christians to presume that God wills us to "conquer" the world for Christ;

- that present the eschatological promise of the New Covenant in such a utopian or "other worldly" way that it can finally have no earthly use;

- that capitalize on power and are coloured by a patriarchal misreading of God's sovereignty;

- that undergird the religion of progress and have no depth of understanding concerning human darkness and anguish;

- that separate spirituality from liberation, the soul from the body, and faith from politics;

- that have been co-opted by political ideologies which undermine Christian solidarity with the poor, the marginalized, the oppressed, and those who have no earthly advocates.

115. As we reflect upon the process that we have named "Justice, Peace, and the Integrity of Creation", we are led to confess our own sins of deed and thought and word, our sins of commission and omission. Our ecclesiastical divisions weaken our common witness in this struggle to thwart the dangers of our epoch. Although we are members of "one Body", our confessional divisions, made visible at the altar, prevent us from speaking and acting with one accord in the face of the life-threatening realities that we have named above. Equally, our divisions along racial, social and gender lines impoverish our common witness.

116. These things we confess sincerely and in humility borne of sheer need! How can we attain to the obedience that is demanded, not only by our participation in the covenant, but by the very urgency of our historical context?

V. THE PERSISTENCE OF THE COVENANTING GOD: CONFESSION AND HOPE

i. "I will be your God ..."

117. As we confess the recurrent faithlessness of our humanity and our Christian disobedience, we become conscious once more of the faithfulness and forgiveness of God.

118. Forgiveness does not cancel the consequences of past deeds, words, and thoughts. We remain identified with the Christian past, most of it not even of our own making; and we must learn to accept our share of responsibility for the worldly instabilities that we have tried to outline here. Christianity as such is accused today of many misleading and dangerous turnings, especially in the history of the West. For instance, it is said with some justification that our "high" anthropology constitutes the major factor in the "historic roots of our ecological crisis". As Christians we should be ready to hear such things, and where possible to make amends.

119. But while forgiveness does not change the past, it opens the great possibility of grace: to begin again. The God of the covenant does not and will not abandon us on account of our failures of yesterday. "Today if you will hear my voice ..."

120. Made bold by this promise, we resist the conclusion that our present situation is without hope. We do not base this confidence on a belief in the natural progress of things nor, still less, on any presumption that we human beings alone are capable of transforming ourselves or our world. Our hope is in God, whose faithful covenant love will empower us in the struggle for justice, peace and the integrity of creation.

ii. Beginning in Hope

121. Therefore, against the powers of sin and death in all their forms, we confess that the Holy Spirit continues to work in the church as in the world. God regenerates the land. God dethrones the mighty and helps the humble and weak. God engenders hope, irrepressible, in the victims of repression. Whatever may appear to be the case, whatever "evidence" may again be presented in the courts of those who announce God's absence or indifference, however often we ourselves are tempted to "write off this world pematurely", we profess,

> The world belongs to God.
> Earth is beloved of God.

122. So we give thanks to the God of the covenant for every sign and token of God's persistent grace

- for the courageous awakening of peoples throughout the world who labour for a just, participatory and sustainable society;
- for emerging economic and political pluralism in many nations;
- for improving relations between the super-powers;
- for gains in the struggle for arms reduction;

- for the reviving influence of the United Nations;

- for pressures for a new economic order, emanating often from the economically oppressed peoples;

- for the growing international consciousness of biospheric problems.

123. Clearly, impressive opportunities abound for rethinking and reshaping a more peaceful, just, and integrated world, and as churches and Christians we know ourselves to be called and enabled to participate in these developments. We do not even have too much to initiate as simply to participate in actions and movements that have already begun in other quarters, through other auspices! God is at work in the world. The world belongs to God!

VI. REPENTANCE AND RENEWAL OF THE COVENANT COMMUNITY

i. From the Love of Power to the Power of Love

124. At this strategic moment in human history, the divine Spirit is calling us to turn from the love of power to the power of love, to renounce our vain and now mostly empty attempts to celebrate human autonomy and to renew our partnership with God. The world does not belong to us. The world belongs to God.

125. Only through the Spirit shall we find both the will and the courage to renew our covenant with the God to whom the world belongs. Only through the pain of profound repentance shall our own spirits be renewed. Only by losing ourselves shall we find ourselves. Those of us who have been accustomed to being "first" will in all likelihood have to discover the truth of Jesus' saying about such people - that they may achieve self-knowledge only through the experience of finding themselves "last".

126. Yet we profess ourselves ready to submit to such disciplines and corrections, for apart from them our world will not pass beyond the valley of the shadow of its present death. The covenant people has never undergone renewal without profound repentance.

ii. Contextualization of the Renewal

127. The renewal of the covenant on the part of the community of faith has to be contextualized and made concrete in every generation. Remembering God's promise and covenantal gift, and proclaiming God's will for our own global situation, our renewal today must concentrate itself upon the development of new ways of relating to one another - economically, sexually, nationally and internationally (justice and peace); and new ways of relating as human beings to the other creatures and our common habitat, the earth (integrity of creation).

128. Heretofore, and still today, we have relied upon conventions and structures of inter-human relatedness which have always been unjust and violent, but which now, in the light of our manifest crisis, must be regarded as impossible - except as ways leading to degradation and possible extinction. The hierarchic ordering of the relationships between possessors and the dispossessed, between the powerful and the powerless, between rich and poor, between men and women, between the generations "in charge" and the old and the young: such ordering must now and forever be profoundly questioned by human reason as by Christian faith. Justice in a global society is no longer merely a moral good, it is a political necessity. Peace in the global village is no longer just an ideal, which may be set aside in favour of "just war" as soon as civility turns sour! It is a matter of survival.

129. Heretofore, and still today we have thought ourselves, as humans, vastly superior to the other creatures of God. Having been assured time and again that "unlike the animals" we were rational, free and immortal, we have forgotten that our rationality, freedom, dexterity, and capacity to dream of eternity have been granted us so that we might serve "the animals" as stewards.

130. Will history record that we were able to make this great transition from being "lords and possessors of nature" to keepers of an infinitely precious and mysteriously integrated planet?

iii. Acts of Commitment

131. Scripture describes how the people of God came together at critical moments in their history in a ceremony that they called "the renewal of the covenant" (Deut. 31: 9-13; cf. 2 Kings 23: 1-3). The event followed a precise formula in which the people remembered God's liberating acts, re-examined themselves in the light of God's law, and renewed their commitments as the people of the covenant in their time and place.

132. This scriptural tradition suggests a pattern for our present use. It involves the following elements:

133. Remembering: The act of covenanting is in response to God's saving action in history - for Christians an action most fully expressed in "Jesus Christ and him crucified" (I Cor. 2:2). Remembering God's initiating grace keeps our hope alive and is the only sound foundation upon which our covenants with one another can be made or kept.

134. Professing: In renewing the covenant, the people took cognizance of their own historical situation and shaped their rethinking of the meaning of covenantal obedience in response to the exigencies of that situation. This usually entailed challenging the prevailing structures of power and identifying the non-negotiable elements of their common affirmation of faith.

135. Renouncing: A crucial element in the renewal of the covenant was the elimination of idolatry. "Thou shalt have no other gods

before me" (Ex. 21:2-3). "Choose this day whom you will serve!" (Josh. 24:14 ff.). The choice, then as now, is between a covenant with the deities of death and conversion to the God of life.

136. Celebrating: The renewal ceremony was concluded with a feast, during which the people celebrated their fellowship with God and with one another (Ex. 24, 1-11). The symbolism here is profound. God's covenant centers wholly on the people. The Spirit effects the transformation of the covenant people "from below" by renewing and empowering them both individually and corporately. From this celebratory meal, the people move out into the world to bear witness to the God who wills the world's "abundant life".

137. Opening out: God's covenant embraces the whole creation; it is inclusive and open to all. The covenant community is elected to responsibility within the whole community.

PART TWO

AFFIRMATIONS

138. We profess our faith in renewing the covenant. The affirmations of faith that follow address urgent issues affecting justice, peace and the integrity of creation in our present age. These affirmations are not made out of a position of self-righteous condemnation. Nor are they meant to end the dialogue. Rather, we want them to be understood as pointing to the crucial issues of our time and to the new future we must have if the world is to survive. Through Jesus Christ, God's promise of shalom is operative in the world as a reality of hope that challenges us to a new sense of realism. In making these affirmations, we reject false perceptions of reality, and recommit ourselves to the vision and the values of the kingdom of God.

I. WE PROFESS THE TRIUNE GOD AS THE TRUE SOVEREIGN OVER EVERY HUMAN FORM OF POWER

139. In Scripture, all political authority is given and entrusted by God and is intended to serve God's purposes (Ps. 62:11). Scripture also attests that God has made an eternal covenant with the people (Is. 55:3-4). All political authority is accountable to God and the people. Governments are to be stewards of God's justice and peace.

140. Jesus Christ, crucified and risen, is the life of the world. Through him God rejects coercive power as a way of changing the world. In Christ, God's power is demonstrated in redemptive suffering. It is power that identifies itself with broken suffering humanity in compassionate love. In Jesus Christ, suffering humanity receives the promise of the kingdom of God. The gospel of Jesus Christ is the message of liberating love that offers new life for the world.

141. Through the Holy Spirit, the giver of life, God is the source of life. The Holy Spirit is God at work: empowering, renewing, challenging, affirming, rekindling love and hope. As in the beginning the Spirit brooded over the face of the deep, so now God's Spirit renews and regenerates the creation, keeping the earth from falling into wilderness, and breathing hope into those who are tempted to despair.The Holy Spirit opens the way towards fulfillment of the new creation in our history and the whole cosmos.

The world belongs to God.

142. Therefore in renewing our covenant with God,

We affirm that every political authority governs within God's sphere of sovereign dominion, and is answerable to God. It is to serve the well-being of the people and the whole creation.

We reject any claim that authority can authenticate itself simply by proclaiming its own right to rule.

We affirm that in Christ, God's suffering servant, God decisively redefined the meaning of power: God's power is made known in compassionate love that in might and strength prevails over the forces of death.

We reject any policy of any political authority that reflects the arrogance of power, making obedience to authority an end in itself rather than a means of ordering and enhancing the life of the society.

We affirm that the Holy Spirit is the defender of both the powerless and the suffering creation (Rom. 8; Jn 15:16), and rekindles hope in those who are tempted to despair.

We reject any policy of any political authority that prohibits the transformation of power, for that is the condition without which justice, peace and the integrity of creation can be nothing beyond a fine ideal.

II. WE AFFIRM GOD'S PARTICULAR LOVE FOR THE POOR

143. In any conflict between the rich and the poor, the biblical God stands unconditionally and passionately on the side of the poor (Amos 5; Ps. 109:31). God's covenant ensures the rights of the defenceless (Ex. 21). Jesus announced and inaugurated the kingdom as good news for the poor. He brought justice to the oppressed, fed the hungry, freed prisoners, and restored sight to the blind. In his death and resurrection, Christ exposed and thereby conquered the powers that deny the poor their right to abundant life (Lk. 4:16-21; 7:18-23; Col. 2-15). God is the hope of the poor. The world and its resources belong to God and are meant to be shared. Therefore, as we renew our covenant with the God of Justice,

We affirm that any social order that denies the poor the basic needs of life is unjust and in opposition to the kingdom of God.

We reject any claim that the further increase of wealth among the rich is ultimately beneficial to the poor and marginalized of earth.

We affirm that no individual or group should be allowed to heap up riches as long as the basic needs of the poor are not satisfied.

We will resist any policy that is exclusively geared to increase production while disregarding the demands for a more just distribution of goods and benefits.

We affirm that the gospel of Jesus Christ is "good news" to the poor", for "He came to proclaim release to the captives and to set at liberty those who are oppressed."

Therefore we commit ourselves to work with and support initiatives that enable the poor to become self-reliant agents of their own liberation from structures of domination and dependency.

III. WE AFFIRM THE BEAUTY, EQUALITY, AND RICH DIVERSITY OF ALL RACES AND PEOPLES

144. Through his redeeming work, Jesus Christ reconciled all people to God and to each other. Every human being is a person for whom Jesus died. Racism, which is the use of a person's racial identity to determine his or her value, is an assault against the truth of the Gospel. Wherever it appears, whether in the individual or in the collective, racism must be named sin and its theological justification heresy. Every human being is beloved of God; therefore, renewing our covenant with the God who declares "All the families of the earth are mine".

We affirm that people of every race and ethnic group are of equal value before God.

We reject any claim to superiority on the part of one race or ethnic group over others.

We affirm that every human being has the same dignity before God.

We will resist any policy of any political authority which out of fear, ideology, or presumption of superiority marginalizes races and ethnic groups, denies them their rightful dignity or prevents their participation in the making of decisions that affect their lives.

We affirm that in Jesus Christ God has broken through the boundaries that separate peoples from each other, forming of us one human family.

Therefore, we commit ourselves to support the claims of all races and ethnic groups to their right for public respect, cultural identity, and self-determination.

IV. WE AFFIRM THAT BOTH WOMEN AND MEN ARE CREATED 'IMAGE OF GOD'

145. "There is neither male nor female for you are all one in Jesus Christ" (Gal. 3:28). Through his life, death, and resurrection, Christ has broken down the wall of partition separating men and women. Through baptism, the Holy Spirit incorporates women and men in the Body of Christ as equal members (Eph. 4:4-5). Together, with their distinctive gifts, women and men, girls and boys share in the love and service of God, one another, and the natural order. Therefore, as we renew our covenant with God who is both father and mother to all,

We affirm that men and women share an equal humanity as those created in God's own image.

We reject any claim of superiority of one sex over the other, and in particular the attempt to justify such a thing on biblical or theological grounds.

We affirm that in Jesus Christ God has broken through humanly constructed barriers separating the sexes.

We will resist any structure of patriarchy which excludes women from full and equal participation in the life of church and society.

We affirm that through baptism in the name of the Triune God women and men are co-equal within the community of faith.

Therefore, we commit ourselves to seek ways of actualizing and living out the new community of women and men in our respective cultures and denominations.

V. WE AFFIRM THAT JESUS CHRIST IS THE TRUTH THAT SETS PEOPLE FREE

146. This rich biblical promise speaks of the liberating impulse of God's self-revelation and implies a challenge to Jesus' followers to build human community through truthful communication. From the outset, the Bible warns its readers of the perils of falsehood. Satan is named by Jesus "the father of lies". False prophets, whose falseness is usually bound up with their bid for popularity and fame, are consistently denounced. People resist the truth - the one who said "I am the Truth" was crucified! - because they prefer false comfort and "peace, peace, where there is no peace" (cf. Jer. 6:14). But finally, falsehood robs us of our capacity for wisdom and leaves us naked before the Truth, afraid and ashamed, as were the pair in the Garden, deceived by promises of power and a grandeur not their own.

Today propaganda and misinformation and sheer falsehood assail us at every turn; therefore, as we renew our covenant with the God of Truth,

We affirm that access to truth is a basic human right; all people have the right to tell their own stories, to hear, see, read and seek to discern what is true, and to distinguish truth from its antitheses.

We reject any claim that concentration of the media of communication in the hands of the state or of economically powerful monopolies will serve the best intersts of truth.

We affirm that churches and Christians have a responsibility to reflect upon, assess, and where necessary counter the ways in which the mass media shape and distort people's perceptions of reality.

We will resist any policy of government that acquiesces in the rampant spread of consumerism and greed, racism, sexism, narrow nationalism and a disposition to violence.

We affirm the responsibility of churches and Christians to proclaim the gospel through modern media in ways that are imaginative, prophetic, and humanly liberating.

We commit ourselves to seek appropriate means of communicating this good news in the varied contexts of the contemporary world; to create and support ways by means of which the vulnerable and voiceless may make themselves heard; to counter the ethos of the dominant media systems by helping people critically to assess the information promulgated through these channels; and to work for alternative modes of communication that build rather than divide persons and communities.

VI. WE AFFIRM THE PEACE OF JESUS CHRIST

147. Reconciliation with God is the ground and source of true peace on earth. In Jesus Christ, crucified and risen, God has reconciled us to God's Self and to one another, granting us the continuing grace of divine shalom. No wound, hostility, nor sinfulness is beyond the reach of the peace that passes understanding. For biblical faith, true peace means every human being dwelling in secure relatedness to God, neighbour, nature, and self.

There can, accordingly, be no true peace without justice. For the security that belongs to God's shalom is wanting wherever any are excluded from it or made insecure by the presence of others. Therefore, as we renew our covenant with the God of Peace,

We affirm that the biblical vision of peace with justice for all is an imperative for our time.

We reject any bid of nations or groups of nations to provide for their own security by jeopardizing the peace of others.

We affirm that in Jesus Christ, crucified and risen, God has broken through the bonds of hostility between nations and peoples, and even now offers us the gift of peace with justice.

We will resist any policiy of any political authority that intensifies the militarization of societies, categorically defines other human beings as enemies, or espouses violence as a regular means of resolving conflict.

We affirm that God's covenant of suffering love embraces the whole creation and calls us to active witness as peacemakers.

Therefore we commit ourselves to practice non-violence in all our personal relationships, to work for the banning of warfare as a legally recognized means of resolving conflicts, and to press governments for the establishment of an international legal order of peacemaking.

VII. WE AFFIRM THAT THE WHOLE CREATION IS BELOVED OF GOD

148. God is the source, the centre and the sovereign of all creation. Earth is loved and sustained by God; its mysterious and ordered ways reflect the glory of its Maker.

God created the human being "to till and keep" this wondrous garden (Gen. 2:15). Only human creatures are asked to till the land. Only human creatures are called to be partners with God in "keeping" the creation. Keeping means tilling with care, respecting and conserving creation's own integrity and God's order in it. That is to sacrifice their own anthropocentric desires for the care and nuture of the whole.

Therefore, as we renew our covenant with the God of the whole creation,

We affirm that the world as God's handiwork has its own inherent integrity; the land and the forest, the seas and hills, and all the myriad creatures have their places in the economy of God.

We reject any claim that nature is merely a resource for human disposal, that the land can be squandered through futile schemes, the forests denuded by irresponsible industry, and the seas and air polluted.

We affirm that it is God's intention that human beings be keepers and stewards of the resources of creation.

We will resist any policies or plans that promote excessive consumerism, exploit and destroy vital resources, and contribute widely to the further disintegration of the creation.

We affirm that God, to whom the world belongs, has inaugurated a new creation with Jesus Christ, and that God will not abandon God's great project, the mending of the world.

Therefore we commit ourselves to participate in all the ways open to us and with all the good will and wisdom that we can muster in that same project.

VIII. - WE AFFIRM THAT THE LAND BELONGS TO GOD

149. "The earth is the Lord's" (Ps. 24:1). The very land that is occupied, tilled and lived on, and taxed is God's; as Creator, God has entitlement, economic right, control and governance over all the land (cf. Lev. 25:23). As human creatures, we are to be stewards of the land. Stewardship is not ownership. The land is for the security and sustenance of the people and all that lives for present and future generations. When there is justice in the land, the fields and forests and every living thing dance and sing for joy (Ps. 96:11-12). Therefore, as we renew our covenant with the God to whom the land belongs,

We affirm that the land is God's gift to us and all God's creatures to bring forth life, and whose integrity is to be respected.

We reject any claim that the land is a mere resource for irresponsible human use that disregards the need of the land to regularly replenish its life-giving power.

We affirm that the land belongs to God and is entrusted into our care to provide sustenance for all the people and every living creature.

We will resist any policy of any political authority that treats land merely as a marketable commodity, that promotes the exploitation or the unequal distribution of the land, or that prevents those who till the land from being its real trustees.

We affirm that within creation God provides protected spaces for every creature to live "according to their kind" (Gen. 1:20-25).

Therefore we commit ourselves to be in solidarity with indigenous communities struggling for their land rights, with peasants and poor farmers seeking land reform, and to respect the ecological space of every living being.

We thus profess our faith in renewing the covenant for the love of God impels us, the grace of Christ upholds us, and the life of the Spirit inspires us. Amen!

150. These affirmations of faith lead us to concrete commitments. We are called to engage in three acts of covenanting which are both global and specific. It is our expectation that the churches, ecumenical organisations and world Christian bodies we represent will receive these affirmations and acts of covenanting and make them their own.

PART III

ACTS OF COVENANTING

I.Entering into Covenant Solidarity

151. The causes of injustice, violence and the destruction of the environment are inter-linked. They affect people in an inter-connected way. Therefore, our response to them should also reflect this inter-connection. This is one important aspect of the covenant solidarity into which we enter as a part of our renewal of the covenant. The second aspect is this: it is not only turned toward God in repentance and obedience but also turned toward suffering people and the suffering environment, so that it may be said that a real test of our covenant solidarity is the way in which we hold ourselves accountable to the poor and oppressed.

152. The three entry points of justice, peace and the integrity of creation into the one struggle have to take into account the many dimensions of suffering that make for poverty, unpeace and the degradation of the environment. Principally, these are the over-arching structures of racism and sexism which are evident in all situations of suffering in diverse and insidious forms. Therefore, as we project a common vision of hope as the basis for our actions in combating these issues, we should take seriously into account the perspectives of the racially oppressed and culturally dominated as well as the feminist analysis of the causes and effects of poverty, violence and the misuse of creation.

153. Through these acts of covenanting, we have to do two things in particular. First, we have to strengthen the global, regional and national communication networks among churches and movements for justice, peace and the integrity of creation to share our efforts and experiences in the struggle and, when needed, provide counter-information that challenges misinformation and disinformation campaigns. Second, we should develop networks of koinonia and diakonia - ecumenical shalom ministries - that manifest our covenant solidarity within and across national boundaries to strengthen our common engagement for justice, peace and the integrity of creation.

154. With all these considerations in mind, the following three main issues have been recommended by the Central Committee meeting of the WCC (Moscow, July 1989) for covenant action:

- for a just economic order and for liberation from bondage to the debt crisis;

- for the demilitarization of international relations and for a culture of non-violence;

- for preserving the gift of the earth's atmosphere and to nurture and sustain the world's life

155. These three have been chosen because they are world-wide issues and are clearly interconnected both in their origins and in their manifestations. All three issues demand urgent action if the concerns of justice, peace and the integrity of creation are to be addressed in a concrete way at this time of crisis.

I.ACT OF COVENANTING

156. **for a just economic order on national and international levels for all people:**

for liberation from the bondage of foreign debt that affects the lives of millions of people.

i Remembering that God's covenant is justice,

ii Professing our faith in God's promises for justice on earth,

iii Renouncing unjust systems that cause the suffering of people,

iv Celebrating God's justice and righteousness amongst us, and,

v Opening our lives to respond in faithfulness to God's covenant with all creatures,

we commit ourselves to work and to engage our churches to work

157. 1. <u>towards economic systems and policies which reflect that people come first</u>.

This basic conviction implies that

1.1 economic systems exist for humankind and not the other way around

1.2 service to the human community and not acquisitiveness is the basic organizing principle

1.3 the idol of materialism is replaced by respect for human beings and the environment

1.4 no one increases his/her affluence before the basic needs of all are met

1.5 economic policies are based on justice instead of piece-meal paternalistic programmes of charity

1.6 economic policies are based on people's participation at all levels instead of seeing people merely as consumers and factors of production

1.7 economic policies reflect that social efficiency takes priority over financial efficiency

1.8 meaningful employment for all is seen as an indispensable foundation for a just economy

1.9 the needs of a society and its people determine economic and political policies and not the economic values and interests of trans-national corporations and international monetary agencies such as the International Monetary Fund and the World Bank

1.10 accountability to all those affected by economic policies be established for governments, international organizations, transnational corporations, and other organizations like churches and church-related bodies

1.11 we actively search for fundamentally new value systems based on justice, peace and the integrity of creation to guide economic policies, and that we work towards a political economy of JPIC.

158. 2. <u>towards the implementation of the above-mentioned principles in the policies and practices of churches and church related bodies</u>. This implies, among others, that

2.1 churches affirm that economic activities like every other department of human life stand under the judgment of Christ

2.2 churches exercise stewardship over their possessions, e.g. lands, buildings and investments, and be guided in their policies by a preferential option for the poor

2.3 churches adopt and apply the <u>Guidelines for An Ecumenical Sharing of Resources</u> worked out in a world consultation on this subject in El Escorial, 1987

2.4 churches increase their support for and investments in the Ecumenical Development Co-operative Society (EDCS) thereby expressing the conviction that social return over investments takes priority over financial return

2.5 churches and church related organizations develop 'economic literacy campaigns' to educate their members with regard to the way economic policies and systems work and how they can be improved.

159. 3. <u>towards liberation from the bondage to foreign debt which affects the lives of millions of people</u>. This implies, among others, that

3.1 the international financial system be restructured according to the principles of universal accountability, equitable distribution and fair reward for labour

3.2 the rich share in the costs of adjustment policies that are necessary to eliminate the unbearable debt burdens of the poor

3.3 viable and lasting solutions to the debt crisis are urgently searched for, recognizing the fact that this crisis keeps whole economies in bondage, is an instrument for foreign domination, prevents basic needs from being fulfilled, leads to environmental destruction, and is a threat to peace

3.4 support is given to "the year of jubilee" initiatives taken by several churches to work for the cancellation of the debts of poorer countries

3.5 re-scheduling of the foreign debt of oppressive and racist regimes be based on the condition that racist and oppressive political policies be dismantled

3.6 support is given to the initiative to create a Special Fund to Combat the Debt Crisis - a fund for supporting activities aimed at exposing the causes for and eliminating the effects of the international debt crisis - into which all those who earn interest should pay 10 per cent of the amount earned.

II.ACT OF COVENANTING

160. **for the demiliterization of international relations,**

for a culture of non-violence,

against militarism and national security doctrines and systems.

i Remembering that God's covenant is shalom,

ii Professing God's promises for peace on earth,

iii Renouncing all idols of security,

iv Celebrating God's shalom amongst us, and

v Opening our lives to respond to God's covenant with all life,

we commit ourselves to work and to engage our churches to work

161. 1. towards a comprehensive and common security of all nations and people. This true security has to grow from a promotion of peace, which must take priority over the prevention of war. Elements of it are

1.1 the overcoming of the institution of war as a means to solve conflicts.

1.2. the abolition of nuclear deterrence and the deterence with weapons of mass-destruction, be they atomic, biolocial, chemical or conventional.

1.3 the denouncing of the "spirit, logic and practice of deterrence".

1.4. the strengthening of the peace-keeping role of the United Nations and the recognition of the jurisdiction of the International Court of Justice.

162. 2. towards a halt of the militarization of the Third World Countries

2.1 by stopping the armstrade

2.2 through a non-interventionist policy in regional conflicts

2.3 through the withdrawal of military bases and troops from foreign countries

2.4 through overcoming "national security systems" and concepts of "total war"

2.5 through elaboration of concepts of justice and the rights of the people

2.6 by stopping low-intensity conflict strategies and covert actions

2.7 through the upholding of democratic norms and institutions

2.8 through respect for human rights including the right to self-determination as well as social and economic justice for all

2.9 through the overcoming of divisions, especially the reunification of Korea, and overcoming division mentalities everywhere.

163. 3. <u>towards successful negotiations on demilitarizing international relations</u>

3.1 through reducing radically the strategic nuclear weapons with the aim to abolish them

3.2 through the abolition of nuclear battlefield weapons

3.3 through prohibiting the military use of outer space and the Antarctic

3.4 through the support of nuclear free and demilitarized zones on all continents

3.5 through stopping the proliferation of nuclear weapons (Non Proliferation Treaties - NPT), nuclear technologies and weapons technologies in general

3.6 through the ending of nuclear test explosions and a Comprehensive Test Ban Treaty

3.7 through the radical reduction of arms spending

3.8 through unilateral steps of disarmament aiming at a bi- and multi-lateral process of disarmament.

3.9 through a defensive, non-threatening and non-offensive posture of security measures.

164. 4. <u>towards a non-violent culture</u>

4.1 through expressing and implementing the preferential option for a peaceful resolution of conflicts

4.2 through transforming enemy stereotypes and pictures to "reality pictures"

4.3 through overcoming violence in education, families, schools, at work and in mass media

4.4 through recognizing the right to conscientious objection to military service as a part of the freedom of religion, conscience and thought in all states

4.5 through creating a new "ecumenical diakonia for shalom" as a way of spreading the active spirit of shalom.

165. 5. towards a community of the churches, which become what they are, the Body of Christ and the vision of peace

5.1 through being and becoming an area of exercise for a culture of non-violence in which racism is overcome and a community of women and men is realized

5.2 through the teaching and the doctrine of many churches to move from the traditional understanding of a just war to the needed just peace doctrine

5.3 through giving up any theological or other justification of the oppressive, threatening use of military power, be it in war or through other forms of oppressive security systems

5.4 Through practising our Lord's commandment to love the enemy and give up any theological or other justification for maintaining enmity.

III.ACT OF COVENANTING

166. **for preserving the gift of the earth's atmosphere to nurture and sustain the world's life;**

for combating the causes of the "greenhouse effect" which threatens to disrupt the earth's climate and create widespread suffering;

for building a culture that can live in harmony with creation's integrity.

i Remembering that God's covenant embraces all of creation,

ii Professing our faith in the God's promises of wholeness for all the earth,

iii Renouncing the idols and forces which cause the earth to be dominated, plundered, and destroyed,

iv celebrating the mystery, wonder, and majesty of the gift of creation, and

v Opening our lives to respond in faithfulness to God's covenant with the earth,

we commit ourselves to work, and to engage our churches to work

167. 1. <u>to join in global efforts to safeguard the world's atmospheric integrity and quality, including the following actions</u>:

1.1 through informing ourselves and our churches of the potential crisis at hand from damage to the air and from changing climate patterns

1.2 through strengthening our biblical and theological awareness of our responsibility for defending the gifts of God's creation

1.3 through responding to the warnings of both meteorologists and those most likely to be affected by the changing environment

1.4. through encouraging and co-operating with scientific attempts to understand more fully the likely results of humanity's disruption of the earth's atmosphere

1.5 through creating, through ecumenical cooperation, specific policies and programmes for our churches that will mobilize Christians around the world in the campaigns to save the stability of the atmosphere

1.6 through enlisting our churches into partnership with non-governmental groups and movements working actively around the globe in demanding that humanity's gross violations of the atmosphere be halted

1.6. through supporting the efforts of international bodies, such as the United Nations Environment Programme, to propose and ratify a treaty for the nations of the world which will radically curb global warming and protect the atmosphere for future generations.

168. 2. <u>to resist globally the causes of the "greenhouse effect" and atmospheric destruction, using measures such as these</u>:

2.1. through insisting that governments, and especially those which are creating the highest amounts of carbon dioxide emissions, embrace concrete plans to radically reduce these emissions at least by 50% within the next twenty-five years.

2.2. through proposing and supporting redesigned systems of transportation to dramatically curb atmospheric pollution and global warming from this cause

2.3 through actively promoting the strategies of energy conservation and renewable energy development around the world as the alternatives to increased burning of coal and gas in the future, and in opposition to the multiplying of nuclear reactors

2.4 through strengthening the efforts to increase the efficiency of both energy generation and use, while recognizing the legimate needs for energy expansion within developing societies

2.5 through banning the use of chlorofluoro-carbons (CFCs) and supporting their replacement by alternative technological methods

2.6 through combating deforestation, encouraging the planting of trees as an act of contemporary discipleship, and addressing the injustices and attitudes which fuel the destruction of the world's forests

2.7 through encouraging, as part of Christian faithfulness, ways of living in personal and collective life which support the reduction of energy use in industrialized countries and are an expression of respect for the gifts of creation

2.8 through addressing and anticipating the likely effects of the degree of global warming which already is irreversible, including threats posed by higher sea levels, changing weather patterns, refugees caused by climate change, disruptions in agriculture, and the spread of desertification.

169. 3. to join in the search for building cultures for the future which can live in harmony with creation's integrity, through activities such as these:

3.1 through developing further new theological perspectives concerning creation, including the insights of indigenous peoples and those of other faiths as well as deepening our biblical understandings

3.2. through radically reforming the life of our church communities, the design and use of church property, land, and resources, with an understanding of shared community life, and the integrity of God's creation

3.3 through addressing the challenge of living in a "post-modern" world that calls for a fresh, and more vital understanding of humanity's inter-relationship with the created order, rather than domination over it

3.4 through joining with environmentalists, social activists, political leaders, economists, and others who are searching for models of economic, political, and social organization which can sustain the ecological health of the creation

3.5 through becoming partners in the social and political movements throughout the globe committed to defending the creation and creating a sustainable and just future for the world's peoples

3.6 through promoting, at all levels, those models and experiments which are witnesses to alternative ways to grow, market, and consume food, recycle unused materials, provide shelter and transportation, and satisfy desires for genuine human fulfillment, all in ways which protect and celebrate the gift of God'creation.

E N D N O T E S

(1) The information given in Part I has been checked to the extent possible with authoritative sources. For further information and the sources used see the appendices.

(2) IMAGE: Christ and Art in Asia, No. 88, 1987.

(3) Gabriele Dietrich in memory of her friend Rajini who was martyred in Jaffna, Sri Lanka, on 22 September, 1989.

(4) A story told at the consultation on the Integrity of Creation, Granvollen, Norway, February, 1988.

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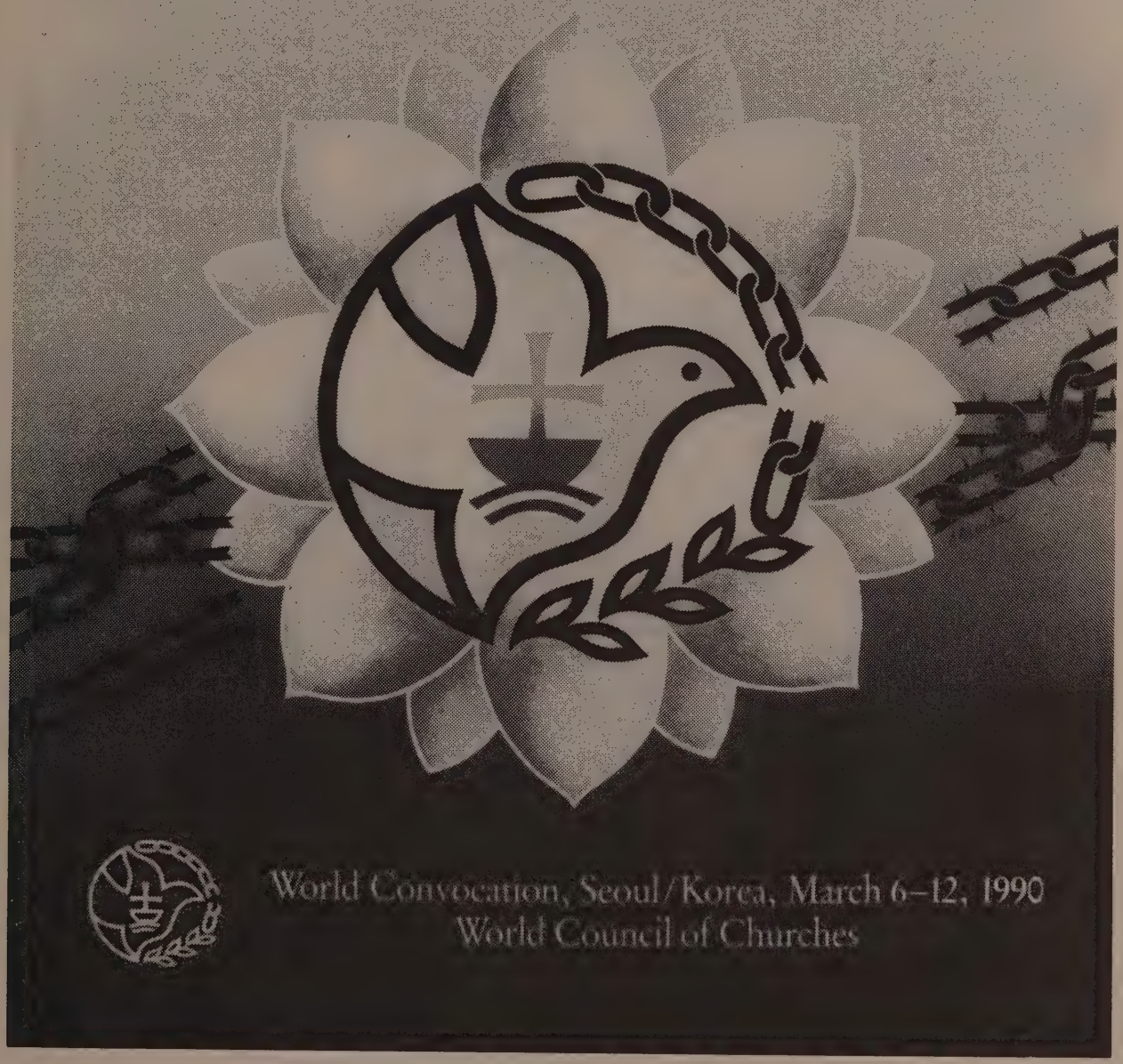

World Convocation, Seoul/Korea, March 6–12, 1990
World Council of Churches

APPENDICES TO 2nd DRAFT DOCUMENT

PREPARATORY MATERIAL FOR THE JPIC WORLD CONVOCATION

THREE APPENDICES

to the 2nd draft Document "Between the flood and the rainbow - Covenanting for Justice, Peace and Integrity of Creation", prepared for the World Convocation on JPIC, Seoul/Republic of Korea, 5-13 March 1990.

These three Appendices give background information for the participants of the JPIC World Convocation concerning the three "Acts of Covenanting". The papers will neither be discussed nor voted on during the Convocation.

Appendix 1)	THE WORLD ECONOMY AND THE DEBT CRISIS	page 2-13
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Background paper for the First Act of Covenanting

THE WORLD ECONOMY AND THE DEBT CRISIS

(An appendix to the 2nd draft Document "Between the flood and the rainbow - Covenanting for Justice, Peace and Integrity of Creation", prepared for the World Convocation on JPIC, Seoul, 5.-13. March 1990 by Rob van Drimmelen on behalf of CCPD, WCC).

I. The State of the World Economy

In 1979 the world economy entered into a full scale recession. When at international conferences there was much talk about a New International Economic Order, an international economic disorder emerged based on massive internal and international imbalances and a growing polarisation between rich and poor. Unemployment reached levels not seen in fifty years and financial markets dived into crisis.

The most striking and disturbing feature of the world economy is the growing gap between rich and poor, both internationally as within individual countries. In most industrial economies 20-30 per cent of all people are estimated to have incomes below fairly strictly defined poverty lines. For minority groups, including youth, aged, ethnic minorities and immigrants, and for female headed households, the proportions are far higher: often over a third and in some cases 50 per cent. Within individual industrial countries dualism between rich and poor is growing, often as a result of deliberate government policies which thereby try to 'dynamise' the economy. Taking inflation into account, the mean family income of the poorest fifth of the population in the United States declined by 6.1 per cent from 1979 to 1987, while the highest-paid US citizens saw family income rise 11.1 per cent. Changes in personal income were even greater: personal income of the poorest one-fifth declined by 9.8 per cent and increased by 15.6 per cent for the richest one-fifth of the population.

At the international level polarisation between rich and poor is also growing. In 1967 the poorest 40 per cent of the world population received only 2.9 per cent of total disposable income. In 1978, after a period of relatively high growth, this share had declined to 2.1 per cent. The economic recession which started in 1979 has aggravated this situation; UNCTAD reports that the average income per person in Sub-Saharan Africa declined from $560 in 1980 to $450 in 1988, a drop of almost 20 per cent. In some Latin American countries the drop was even higher (for Mexico 50 per cent). In the same period the average income per person in the industrial countries increased from $11.000 to $13.000, an increase of more than 18 per cent. Internationally, and in many cases nationally, there has been a major redistribution of income from the poor to the most affluent. Some people have called this the "Matthew effect": "To him that hath shall be given, from him that hath not even the little which he hath shall be taken away" (Matt. 13:12). Dualism is a structural issue; it is not static but dynamic as the gap between rich and poor is growing. Poverty is not accidental, it is not the result of some law of nature, it is not inevitable but the result of policies and institutions which can and must be changed.

Ten years of economic recession

In the 1970s, as in the 1960s, output per person in the South rose with about 3 per cent per year, and most economies shared in that growth, be it unequally. During both decades, food production per person rose except in about half of Sub-Saharan Africa and a handful of other Southern economies. However, malnutrition and hunger declined much less than should have been expected because many of the poor lacked sufficient purchasing power. Access to basic education, health care, pure water supply and sanitation increased in general, and life expectancy at birth rose while infant mortality rates declined significantly in almost all countries. The dominant policy perspective was growth and modernisation. Redistribution was seen to follow growth automatically through 'trickling down' processes.

During the 1980s most Southern economies have experienced a fall in per capita output, often ranging from 15-25 per cent. Food production lagged, especially in most of Sub-Saharan Africa which has experienced particularly severe and extended drought cycles. Access to basic services has contracted absolutely in some cases, and stagnated in others. In many countries the fall of infant mortality rates appears to have halted or been reversed and the same is true of life expectancy at birth.
Growth of world trade has been low, especially for primary commodities while protectionism of the North has grown dangerously.
In 1986 the terms of trade for primary products were at their worst levels since the 1930s (except for oil). This had a major impact on export earnings for the South. For example, Africa's export earnings, which exceeded $90.000 million in 1980, fell to under $50.000 million in 1986 - a per capita decline of over 55 per cent. Although prices of primary commodities declined, the international prices for manufactures (a major source of export earnings for the North) have risen by about 25 per cent from 1980 - 1988.
These disastrous terms of trade shifts led to sharply reduced growth in, and massive external borrowing by most Southern countries. Debt service payments became increasingly burdensome as real interest rates rose from negative in the late 1970s to high levels in the 1980s. This contributed to massive import and output cut-backs.
At the same time the share of grants in aid disbursements from North to South has declined and conditions attached to foreign aid have become more stringent.

All in all, the external economic environment of the 1980 has been bleak and is likely to remain so in the coming years for most of the South (China, India and the so-called Newly Industrializing Countries in Asia largely excepted).
On the other hand, the world is witnessing a complex and historically unprecedented process of political-economic restructuring of centrally planned economies in Eastern Europe. The centrally planned economies in Eastern Europe have been successful in reducing unemployment to near 0 combined with high women's labour force participation. However, this was achieved through highly authoritarian and centralized policy and decision making which - in the long run - have proven to be unacceptable to the people. The present drive for a transition from commandism to more room for market mechanisms will involve making mistakes and will create winners and losers in the process. It is not unthinkable that a poor unemployed class analogous to that in other parts of the world may be created and this explains some of the scepticism among workers about glassnost/perestroika.
In the Northeast, the political economic strategy in question is not neo-liberalism. The crisis of communism has in no way enhanced the ability of capitalism to offer a viable alternative to human society despite the triumphalism in some Western quarters.

Underlying factors

Global economic mechanisms are basically the manifestations, superstructures, and reflections of power balances. They incorporate the goals and values of their dominant actors and are, therefore, not neutral or value free. The deteriorating position of poor people and poor countries is not primarily the inevitable result of changing global economic conditions, but stems first and foremost from shifts in political-economic ethics of dominant powers. The underlying ideology is that of neo-liberalism. Key words are "international competitive efficiency", and "stabilisation and adjustment". Key players are most Northern governments, transnational corporations and banks, and the Northern dominated International Monetary Fund (IMF) at points assisted (and at points opposed) by the World Bank.

Hallmarks of this neo-liberal political economic ideology are: cutting public expenditures, reducing real wages and job security, increasing exports (and frequently reducing imports), eliminating subsidies (especially on basic food products), privatising public enterprises (or running them on pure profit optimalisation basis), and reducing most types of economic intervention by the state, thereby letting the free market do its "magic".

The ideology of neo-liberalism is not against any state-intervention as such. Pushing wages down while freeing prices; pushing the costs of foreign exchange up while ending subsidies on essential drugs or basic food products; pushing interest rates up while contracting expenditure on public services , are not aspects of non-intervention but of a specific "hard headed" (and some would say "hard hearted") interventionism.
Neither does the emphasis on free markets mean that most markets are characterised by a situation in which many companies compete with each other for the purchasing power of consumers. Major markets for individual products are heavily dominated by just a handful of transnational corporations, with head offices based in the North, which can determine the market conditions. The recent wave of company mergers and take-overs has increased concentration of corporate power even more.

One area where the effects of corporate power becomes increasingly manifest is that of technological and scientific research. Modern technological and scientific research requires hugh capital lay-outs. Big companies are one of the few organisations which can dispose of these vast amounts of money. In order to reduce their production costs and their depence on agricultural crops, certain big companies have oriented their research capacity to seeking shifts from agricultural products to synthetic or organic substitutes. An example of the effects of such policies is sugar. The international price of sugar fell from $630 per metric ton in 1980 to $89 in 1985, a decline which was directly related to the fact that Coca Cola and other soft drink producers, who used to be the world's largest consumers of sugar, have shifted to other products to sweaten their drinks. The effects on Southern sugar producers and sugar workers was dramatic. The downfall of sugar is likely to be followed by a rapid decline of prices of palm oil and coconut oil as big manufacturers like Kellogg's replace these highly saturated tropical oils with less saturated soybean and corn oil mainly produced in the USA. Advances in biotechnology are likely to accelerate this process of synthetic substitution.

The neo-liberal political economic ideology promotes, in effect, the political and economic dominance of the North. A case in point is the way in which money is created. Because the US dollar is world wide used for international

(and sometimes even national) transactions, the United States can maintain a high current account deficit. Whereas poor countries borrow US dollars at high costs, the United States can create these dollars itself at very low costs. By borrowing these dollars, the South is actually financing the North. This is yet another example showing that the roots of poverty are not primarily technical but political and have to do with power relationships.
It is no surprise that the neo-liberal ideology is used by those in power to justify their policies. What is more surprising is that the political economic application of this ideology leads to results which are so obviously and visibly contrary to its own predictions. According to UNCTAD's Trade and Development Report 1989, most of the 32 so-called developing countries which introduced drastic trade liberalisation packages during the 1980s or before, were among those recording the most sluggish export growth rates. In many heavily indebted countries, the increase in exports has been obtained through a diversion of output from the domestic to the foreign market, rather than through the creation of new production capacity. In most cases, according to UNCTAD, the greater openness of the economy has not translated into fast growth. The only exceptions were found in some countries in East and South-East Asia where strong export performance was reached in a context of rising production for domestic markets.

The so-called least developed countries which applied adjustment programmes during the 1980s are not much better off economically and socially than at the beginning of the decade. The disappointing performance is attributed, by UNCTAD, primarily to the neglect of the specific characteristics of individual countries in the design of adjustment packages and to insufficient international support. Incidentally, much more acceptable growth rates in the 1980s can be observed in least developed countries which have not undertaken such adjustment programmes. Most importantly, adjustment and stabilisation programmes have detrimental effects on the poor. In order to 'stabilise' and 'adjust' governments have to cut their budget deficits. They can do so by either raising taxes or by cutting spending. Raising additional revenue is difficult because of weak tax administration systems. Therefore, stabilisation and adjustment nearly always involves cuts in public spending which hurts the poor and the lower middle class most.
Another ingredient of 'adjustment' is privatisation; the selling of public enterprises to the private sector. Between 1980-1988, the World Bank counted 600 cases of privatisation world wide, 400 of them in so-called developing countries, 160 of which in black Africa. The above mentioned UNCTAD report questions whether the redirection of resources from public bodies to private entrepreneurs is appropriate for least developed countries with their often poorly developed entrepreneural class and their dependence on public institutions to sustain both development and welfare.

Besides all this, neo-liberal policies are often not consistent with its own ideology. A case in point is the neo-liberal emphasis on free market forces while at the same time applying protectionist measures. UNCTAD reports that while least developed countries have striven to liberalize their trade as part of the adjustment processs, their exports were confronting protectionist barriers. Bangladesh garments have been facing quotas on the US market; Nepal textiles could no longer be exported to Northern (OECD) markets, even with concessions granted under the Generalized System of Preferences; restrictive trading practices on the part of the North seriously affect Sudan's actual and potential exports of food grains, edible oils and cotton, just to mention a few examples.

The medicine prescribed by the doctors of neo liberal ideology often makes patients sicker than they were before. Their prescriptions - or often more accurately conditions - represent in some cases more a crusade than a carefully thought through maganerial reform advisory programme based on the need to develop human resource potential and on building an infrastructure in the interest of sustained long term growth and the needs of the poor.

II. The International Debt Crisis

At the end of 1988, countries in Africa, Asia, the Pacific, Latin America and the Caribbean owed about US$1.3 trillion to Western banks, governments and international financial institutions. From a global perspective, this is not such a high amount; on Black Monday, 19 October 1987, Wall Street lost as much on paper in a single day. However, for individual indebted countries the debt burden has become unbearable. In 1987, the total debt service ratio of the last developed countries, as share of exports of goods and services, reached 27 per cent. The debt service ratio of countries like the Sudan, Niger, Tanzania, Malawi and Bangladesh ranged from 40-50 per cent. This means that a large proportion of export earnings has to be sent abroad and cannot be used for the development of the country.
The debt crisis has led to the situation that, since the beginning of the 1980s, there has been a net financial flow from the poor South to rich North. According to the latest World Bank Annual Report the pace at which developing countries have been transferring money to the richer nations has accelerated dramatically in 1988, hitting a record of $50.1 billion, up almost $12 billion from 1987. The World Bank itself received $2.6 billion more in interest and principal payments from developing countries from June 1988-June 1989 than it disbursed in new loans.

A factor which seriously aggravates this picture is that of capital flight. According to the business magazine the Economist, roughly half of the money that was lent to so-called developing countries during the past ten years was promptly sent back by telex or bulging suitcases. The amount of this "flight capital" is hard to measure, but economists at the New York-based bank J.P. Morgan, estimate that the stock of such wealth (assests held abroad by non-bank private sector residents of the 15 big debtors) amounted to $300 billion at the end of 1987 - more than half of their total foreign debt. Mexican residents have $84 billion stashed abroad, equivalent to four-fifth of the country's debt; Argentina's $46 billion is over three-quarters of its debt.

Not all foreign debt is owed by the South to the North. Brazil, which is one of the world's biggest debtors, is also among the main creditors of its fellow debtors. It is one of the few countries to have sat on both sides of the so-called Paris Club, the informal group of government officials which works out the general terrms for rescheduling government-guaranteed export credits. As a creditor, Brazil's biggest headache is the $2 billion owed to it by Poland. It is provided with smaller ($200 million) problems by African countries such as Angola and the Congo.

The Soviet Union is probably owed as much as $ 60 billion by Third World debtors - Only half of this may be collectable. Czechoslovakia, Bulgaria and Hungary have similar problems. However, the Soviet Union is also a debtor itself. The USSR has for example a debt to Yugoslavia of around $1 billion. The country with the largest foreign debt is the United States ($500 billion) which at the same time is a large creditor.
Facts like these illustrate that the issue of foreign debt is a very complex one.

There is a widely held view according to which the debt crisis started after the OPEC quadruppled oil prices almost overnight in 1973 and started flooding Western banking systems with billions of dollars. In turn, these banks lent most of this money at easy terms to Southern countries. At that time, real interest rates were very low and the loans were easily servable. When interest rates began to soar, mainly as a result of the rising federal deficits in the USA and a tight monetary policy, debtor countries got into great difficulties and the debt crisis started.

A more accurate explanation of the present debt crisis insists that this crisis cannot be seen in isolation. Its root causes go back to previous centuries when a colonial division of labour was established which led to an unequal exchange of manufactured goods frorm the industrializing metropoles for agricultural and raw materials from the colonies. Structural inequities built into the current financial and trade systems - based on unequal power relationships are the key factor for the explanation of the debt crisis. Shocks to the system, such as oil price increases and African drought are symptoms of a deeper systemic crisis of which the debt crisis is one of the manifestations, albeit a very important one.
The present debt crisis can only be understood when seen in the wider context of the gap between rich and poor, powerful and powerless, both internationally and nationally.

The debt crisis, resulting from unequal power relationships, has caused tremendous hardship and misery in many debtor countries. In its "State of the World's Children 1989", UNICEF reports that "at least half a million children have died in the last 12 months as a result of the debt crisis and recession". UNICEF estimates that 50 million infants will die unnecessarily between now and the end of the next decade.

US sociologists have discovered a connection between debt and life-expectancy in 73 countries. There appears to be a definite debt-death link, a relationship between interest paid over foreign debt per capita and a decrease in life expectancy.
In the poor north-eastern part of Brazil, infant mortality went up by 20 per cent between 1982-84. These infants died because their mothers could not purchase adequate food and gave birth to babies under the viable weight threshold. According to the Brazilian government's own figures, two-thirds of the population now suffers from some degree of malnutrition and in the North-East nutritionists talk about an epidemic of dwarfism; here children are now 16 per cent smaller and 20 per cent lighter, than in other parts of Brazil where children are also ill-nourished. Polio had been almost eradicated in Brazil, but by 1986 the country had the highest incidence of polio in Latin America because it had to cut back spending on immunization. At present it is measles vaccine that is lacking.
A recent Mexican government study concludes that "only one in every five of the children less than four years old who live in rural areas, is of normal weight and stature".

Budget cuts on health and education were especially hard hitting in the South. There has been a deterioration (often from already very low levels) of medical care, education and nutrition. For example, 25 per cent of health workers were laid off in Jamaica due to budget cuts; in Mexico and Brazil, health spending was cut to less than one-quarter of its 1972 levels.

The debt crisis also affects people in the North albeit much less violently and destructively. Northern industries have forfeited at least $30 billion in exports every year since 1982 because of the debt crisis. Experts claim that at least two million US jobs have been lost because Latin America can no longer buy North American products, nor European or others for that matter.

Because of the growing polarisation between rich and poor, and because Southern governments have to take highly unpopular measures to satisfy the demands of the exponents of neo-liberal powers, the debt crisis poses a dangerous threat to democratic systems and to peace. Some examples may clarify this.

In Venezuela, democracy has survived since the overthrow of the dictator Perez Jimenez in 1958. However, the balance has remained delicate because of the great inequalities in that country. Between 1962 and 1980 the upper 20 per cent of the population received almost 70 per cent of the income whereas the poorest 20 per cent received not even a mere 3 per cent. In order to enable Venezuela to service its $33 billion debt, an IMF designed policy was applied which resulted in an increase of the prices of basic goods up to 100 per cent. This led to serious riots in March 1989 during which police killed more than 600 people. Venezuela's President Carlos Andres Perez commented that these riots were "the consequence of the dramatic deterioration of the economy due to a crisis whose name I write in capital letters: "FOREIGN DEBT".

In the same month, rioting broke out in Jordan over price increases which followed the signing of a letter of intent between the IMF and Jordan which was seeking to reschedule its $6 billion debt. The price increases ranged from 10-50 per cent and applied to gasoline, cooking oil, milk and other basic products. At least five people were reported to have been killed.

Another country struggling with the debt crisis is Colombia. Export earnings from coffee helped service the country's debt but in July 1989 the international coffee agreement collapsed. The price of Colombia's exports is now roughly half of what it was in January 1989. Yet the price fall did more than cutting hundreds of millions of dollars off Colombia's export earnings. The government had guaranteed growers a fixed price for all the 1989 season's coffee. This costs more than the shranken value of the crop itself. As a result the public sector deficit will soar, and so will inflation. The lower price for coffee paid to some 500.000 smallholders will encourage them to look for a more profitable crop. Is it really surprising that cocaine is considered as one of the possibilities? It is very doubtful, to say the least, that military support to Colombia to clamp down on drug traffickers will solve the problem of drug trafficking. A rebuilding of the international coffee agreement and lasting solutions to the debt crisis might produce better results.

Besides violating justice and threatening peace and democracy, the debt crisis also has effects on the integrity of creation. The Brundtland Report 'Our Common Future' has clearly shown that economic deprivation and ecological degradation are often two sides of the same coin. Poverty in the South is a major reason for ecological destruction. As Southern economies seek to increase their export earnings in order to service their foreign debt, ecological considerations are put very low on the priority list. Moreover, some indebted countries are being lured into accepting toxic waste from the North against payments in much needed hard currency. The temptations can be great. In 1988 President Joao Bernardo Veira of Guinea-Bissau cancelled a

$600 million agreement previously made with the United Kingdom, the USA and Switzerland to bury toxic waste in his country. The deal would have provided Guinea-Bissau with an amount of money which is twice its foreign debt and 15 times its yearly export earnings. Not all countries succeed to resist such temptations.

In the course of time, many proposal have been put forward to solve the debt crisis. The latest 'official' proposal was introduced by the U.S. Treasury Secretary Nicholas F. Brady on March 10, 1989. Like many of the previous official proposals, the Brady plan relies on the same IMF type conditionally which has contributed to the debt crisis and which has such devastating effects on the poor in many countries. Although the plan include proposals to set aside amounts of money for debt relief which envisions a maximum easing of 20 per cent, many economists are of the opinion that relief must be in the order of 50 per cent to have any real significance.

Numerous statements of churches and church-related organisations have been issued with regard to the debt crisis. Many of those emphasize the need to change the policies and structure of international financial organisations like the IMF.

Commonly accepted in most church statements is also the need for debt relief and debt forgiveness. However, here we need to be aware that the term 'forgiving' suggests the culpability of the party whose debt is to be forgiven. We do not want to suggest that the sole culpability for the present debt crisis lies in the North, but we should ask ourselves the question who is really in need of forgiveness. The present debt crisis in the South is greatly aggravated by the one-sided economies, the basis for which was laid during the colonial period.

Cancellation of Southern debt by the North could therefore be regarded as reparation payments made by the North as a recognition of responsibility, and repentance over colonial policies in the past. Moreover, very few countries in the North have kept the promise to transfer 0.7 per cent of their Gross Domestic Product as Official Development Assistance to the South. Again, who should forgive whom? There is a case to be made to make debt servicing and partial repayment of loans conditional on structural adjustment in the North and on keeping the promise of the 0.7 per cent.

There is also a growing insight in many church circles that cancelling debt, urgent as it is, will in itself not prevent the debt problem from recurrring again. Therefore an emphasis is often put on the need for a New International Economic Order based on new paradigms as well as on the need to restructure political economic systems at national levels.

In order to put their own money where their mouth is, some church related organisations have decided to use part of their investment money to buy shares of the Ecumenical Development Cooperative Society (EDCS) which extends loans to commercially viable enterprises at relatively low interest rates and long repayment periods. Thereby, these churches are giving an example to the world of their commitment to alternative development models based on human need rather than greed.

III. Toward a Political Economy of JPIC

The first two chapters of this paper have focussed on injustices which result from, and are built into the international economic system:

- absolute poverty, human vulnerability and misery are growing;
- unemployment has increased;
- burdens have been placed disproportionately on poor people (minorities in the North, majorities in the South) and benefits have been distributed disproportionately to rich people;
- losers are blamed for their losses and voluntaristic charity is replacing rights to welfare.

Besides the interlinkages between economic systems / policies and justice, there are also intimate interconnections between economics and peace as well as with integrity of creation. These interlinkages can not be described in any length or depth in this paper but a few examples can be given.

Peace

The implications of militarisation and war are usually treated in terms of human rights. This approach is not complete since it forgets the nature and scale of the impact on economic developments. The military expenditure bill, the direct damage to property, the direct loss of life and the consequential loss of national output have devastating effects on economic developments and production. Southern Africa can be taken as an example. In the nine independent countries of Southern Africa the loss of output over 1980-'88 was in the order of $50.000 million or twice the total actual 1988 output.

In Mozambique and Angola at least 1.5 million people have died who would have been alive without the South African direct and proxy wars of aggression. Direct deaths in combat action are part of this total but so are deaths from starvation (200.000) as a result from 'destabilisation', and deaths caused by murder (300.000) by Unita in Angola and the armed bandits of Renamo in Mozambique. The hardest hit are infants and children who are killed by the combination of malnutrition, weakening of medical services and curtailment of immunisation and of rural water supply. Besides tremendous human suffering, this has led to the fact that actual 1988 national economic production in the two countries was half of what it would have been without war.

The costs of militarisation and war to development goes beyond what can be estimated even in terms of lost output and destroyed lives. Policy and personnel priorities are almost totally relocated in times of war. The physical effects (e.g. injuries leading to permanent handicaps) and the psychological impact (e.g. trauma's) have - even in the narrowest economic sense - a major negative impact on both short and long term possibilities for economic development. There is urgent task to correct the persistent failure to analyse the economic effects of war and militarisation.

Integrity of Creation

As the Brundtland Report "Our Common Future" has shown, ecological degradation and economic deprivation are closely interlinked. About 80 per cent of forest

destruction is done by poor people who need fuel or want to clear land to grow crops (even though it is known that forest soil is not fit for agricultural production). Establishing justice in economic life is therefore a major instrument in combatting ecological destruction. For example, special attention to providing alternative fuel supplies which are affordable and access to land is needed as a necessary part of preventing / reversing deforestation.

Ecological degradation has everything to do with division of income and of power. It also has to do with the prevailing ideology - which is reflected in dominant economic theory - according to which the material needs of people are unlimited. Acquisitiveness and greed have been reformulated as 'needs' thereby justifying an ever increasing attack by the already rich on scarce resources, and thereby depleting these resources leaving little for the present poor and future generations.The prevailing methods of production and the underlying ideology have created ecological threats which render traditional definitions of national security obselete. In the past, security was largely defined as strength of arms, firmness of alliances, and economic power. Now, with the world threatened by global warming, acid rain, climate changes and the destruction of the protective ozon shield, environmental matters must be seen as a serious threat to internal political stability of nations and as a source of frictions between (neighbouring) countries. Conflicts over limited fresh water resources, access to increasingly scarce mineral and energy resources, and conflicts caused by massive population migrations and refugees are a threat to peace. Ecological security based on just economic policies is likely to become just as important, if not more so, than military security in the coming years.

The need for new paradigms

In view of the above it may be clear that there is an urgent need to search for new paradigms in economic life which accept the human condition as integral and central to economic systems and policies. Such a Political Economy of Justice, Peace and the Integrity of Creation could include at least the following elements:

1. recognition that people are central, that they are both subjects and ends and that people's participation is essential for achieving human development in all six continents;

2. being aware, politically and economically, that participation in production by poor people and 'marginalised' groups, is crucial to their survival and to the improvement of their human condition, and that without this, their political participation will remain limited and perpetually at risk;

3. taking into account that women play a key role in economic life, recognising and counting their contribution to economic production in the widest sense of the word and including this is in analyses and statistics, and involving women in planning and decision making.

4. understanding that unemployment and low quality employment are economically wasteful and inefficient, as well as humanly unacceptable;

5. comprehension that health, education, pure water and decent housing are not merely human and social goals but are also important to maintaining and raising economic productivity;

6. recognition that the effects of militarization and war go beyond the short term human suffering and have a devastating impact on economic developments;

7. acting on the reality that economic deprivation and ecological degradation are often two sides of the same coin and that environmental protection is vital to the human condition of poor people as well as of less poor.

IV. Ecumenical Responses

Ecumenical responses to economic injustice - at international and national levels - have been varied. Just as the ecumenical movement does not have one theology, it does not have one economic teaching. While keeping this in mind, it might be good - as we prepare ourselves for the JPIC Convocation - to lift up a few ecumenical responses which emphasize that economics is a matter of faith. For this we can go back to the Universal Christian Conference on Life and Work held in Stockholm, Sweden, 1925 which strongly emphasized "the necessity of applying the spirit and teaching of Christ to the economic and industrial life...". A few years later, the World Conference of Church, Community, and State, held in Oxford, England, 1937, declared: "In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgement of Christ". The economic order has evil features: "The forces of evil against which Christians have to contend are found not only in the hearts of men as individuals, but have entered into and infected the structure of society, and there also must be combatted".

According to the Oxford Conference, any institution or social arrangement which outrages the dignity of man, by treating some as ends and others as means, is ipso facto anti-Christian.

The crucial test for any economic system is what happens to vulnerable groups. The Fourth Assembly of the WCC, in Uppsala, Sweden, 1968, put the responsibility for the poor and the oppressed squarely in the centre of Christian responsibility and faith: "To be complacent in the face of the world's need is to be guilty of practical heresy".

The next WCC Assembly, in Nairobi, Kenya, 1975, again used strong language regarding the economic system:

> Economic structures may also obscure the confession of Christ. In consumer economics, whether capitalist or socialistic, there are different forms of stress upon productivity, competition, and materialistic values. This increases the gap between the industrialized nations and the Third World and further decreases the quality of life in the industrialized societies. Thus while we confess a Christ who frees and unites, the economic structures in which we live tend to enslave to wealth and divide.

The report of Issue Group VI of the Sixth WCC Assembly, in Vancouver, Canada, 1983, sharpened this even further by stating about the prevailing international economic order:

> It has institutionalized domination by Northern economies of trade, finance, manufacturing, food processing and knowledge... The machine of the prevailing economic order starves millions of people, and increases

> the number of unemployed every year. We interpret this development as idolatry, stemming from human sin, a product of satanic forces. We are in a situation where we must go beyond the normal prophetic and intercessory action of the churches. The Church is thus challenged not only in what it does, but in its very faith and being.

In March 1987 a small meeting was held in Sao Paulo, Brazil, which followed up on this statement. From this meeting of so-called confessional movements resulted a Call to Obedient Discipleship which declared that rejecting unjust and evil economic systems is a fundamental requirement of our Christian faith.From these very brief and very partial historical notes, it becomes clear that the ecumenical movement has gone through a long process of reflection regarding the international economic system. A well informed and biblically based response in the form of positive policies and actions regarding injustice in economic life is needed more than ever before.

Main sources

Reginald Herbold Green: "No Worst There Is None: The Political Economy of Recession, Recovery, Poor and Vulnerable People 1979-19??", unpublished paper made for WCC/CCPD, 1988.
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Background paper for the second Act of Covenanting

THE DEMILITARIZATION OF INTERNATIONAL RELATIONS

(An Appendix to the 2nd draft Document "Between the flood and the rainbow - Covenanting for Justice, Peace and Integrity of Creation", prepared for the World Convocation on JPIC, Seoul, 5-13 March, 1990, by Volkmar Deile on behalf of CCIA, WCC)

The Central Committee of WCC following the recommendations of the JPIC Preparatory Group decided to limit the 'Acts of Covenanting' to three main issues:

Justice: the World Economic Order and the debt crisis

Peace: the Demilitarization of international relations and relations within societies (security system) and

Environment: the Protection of the Earth's Atmosphere, the warming up of the atmosphere, the 'Greenhouse Effect' and the energy question.

The common character of all three issues is their global meaning and their interconnectedness.

This paper serves as a background paper for the second theme: "Demilitarization of international relations and relations within societies (security systems)". The paper tries to give information concerning this theme looking first at the actual situation, then at the chances and obstacles for transformation, continuing with a short description of the ecumenical debate on peace and JPIC, closing with some perspectives for the future.

By doing so the paper is intended to serve as an information on one of the themes the Seoul Convocation is requested to do an 'act of covenanting' on formulating the commitment of those present at the World Convocation. This background paper is for the preparation of participants. It will neither be discussed nor voted on during the Convocation.

1. At the end of 1989 many peace research institutes of international repute speak in their reports of a "unique opportunity to turn trends into events - which is no small progress, given the tremendous amount of destructive potential available to mankind" (1). If we boldly seize the opportunity given us, we may be able to free political relations between the alliances and among states from the present dangerous threat potential, to demilitarize relations, bring regional conflicts closer to a solution, and establish other political patterns which will serve justice, peace and the integrity of creation. But there are other counter-trends working against this opportunity and these have to be overcome if political conflicts and relations are to be successfully demilitarized. In the World Convocation for Justice, Peace and the Integrity of Creation the Christian churches have a tremendous opportunity to reinforce these positive trends, to press for them to be translated into practice and so to bring a little closer to realization many of the things discussed in the ecumenical movement since the founding of the WCC in 1948.

Concern for militarization and militarism reached a peak in the ecumenical movement after the 5th Assembly of the WCC in Nairobi in 1975. A consultation held in 1977 described militarization as follows: "Militarization should be understood as the process whereby military values, ideology and patterns of behaviour achieve a dominating influence on the political, social, economic and external affairs of the State, and as a consequence the structural, ideological and behavioural patterns of both society and government are 'militarized'." (2) According to this study, militarism is encouraged by both external and internal factors. Among the external factors it describes in particular the international relations between states, in both the East-West and the North-South context, and among the internal factors, the relations within societies which foster militarism (national security system, industrial - military - technological complex, education and culture, religious attitudes and military behaviour, unjust class and racist structures, unstable political systems, ideological elements). "The most serious social consequence of militarism is that of repression and authoritarian control of societies."(3)

As regards demilitarization, the main question is how to set about overcoming the external and internal factors which cause and promote militarism. This is a comprehensive process: comprehensive in the sense that it must start at a deep level and constantly keep sight of the whole complex of causes; and a process in the sense that it is vital to find appropriate ways and means and to follow them through in practice. For this it is important to "read the signs of the times" and discover the "kairos" - to seize the moment of opportunity.

In this paper, demilitarization is understood as the dynamic process for the settlement of conflicts by non-violent means accompanied by increasing implementation of social justice, democracy and human rights. Peace could be described in the same way, for like "justice" and "ecology", peace is a relational term. JPIC refers not so much to a condition as a way - a process for establishing just and peaceful relations that respect the natural world. Although in the past there have been reasons which hampered or prevented "the process of the settlement of conflicts by non-violent means" - and circumstances of that sort still exist in some regions of the world - the ethical imperative of the demand has never been contested. "The institution of war (as a means to solve conflicts) must be abolished. An international peace order is required" (4), as the European JPIC assembly in Basle, Switzerland said, specifying the general direction of change as follows: "The promotion of peace must take priority over the prevention of war". (5) This "promotion of peace" must take account both of the wide variety of the reasons underlying "organized dispeace" and the goal of common (rather than selfish, adversarial) security." This broad understanding of the urgent imperative of peace is described in the Preamble to the Charter of the United Nations.

> "We, the peoples of the United Nations, determined to save succeeding generations from the scourge of war (...), and
>
> to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sourecs of international law can be maintained, and

to promote social progress and better standards of life in larger freedom,

and for these ends

to practise tolerance and live together in peace with one another as good neighbours, and

to unite our strength to maintain international peace and security, and

to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

to employ international machinery for the promotion of the economic and social advancement of all peoples,

have resolved to combine our efforts to accomplish these aims."

This Preamble to the Charter of the United Nations was written before the first atomic bomb was exploded, before the Cold War, before decolonization had taken place in the countries of Latin America, the Caribbean, Asia, Africa and the Pacific (LACAAP), and without taking into account the need to protect the natural bases of human existence. Bearing in mind the experience of developments since the Second World War, this statement of the urgent imperative of world-wide peace shaped by the principle of comprehensive and common security, can help us to judge the present situation and develop standards for change along the lines of JPIC. Unquestionably, the UN Charter's urgent call for peace must play an increasingly significant part in shaping relations between peoples, states and individuals if demilitarization of relations is to be achieved.

II. The State of Militarization of International Relations - the World Armaments Situation 1989.(6)

1. Global military expenditure for 1987 is given as 944 billion dollars. In 1988 it passed the 1 trillion dollar mark.

From 1960 - 1987 more than 17,000,000,000,000 dollars (17 trillion dollars) were spent on the arms race. According to SIPRI estimates, the USSR spent 250 billion US$ on armaments, and the USA 300 billion US$.

Despite the nominal increase in arms spending the USA and NATO, the USSR and the Warsaw Pact countries, and the LACAAP countries actually spent less in real terms on armaments in 1988. The higher figures reflect inflation. In terms of the total budget volume, the USSR spends more on armaments than the USA. Japan has increased its military spending and now ranks sixth in the world. If the yen maintains its present position Japan may soon rank third in world military spending.

2. Although the number of regional or local wars decreased in 1988/89, conflicts causing more than 1000 deaths nevertheless persisted in the following countries: Afghanistan, Angola, Colombia, El Salvador, Ethiopia, Guatemala, Indonesia, Iran, Lebanon, Mozambique, Peru, the Philippines, Sri Lanka and Sudan.

Since 1945 there have been 127 local wars with at least 21.8 million deaths. With a few exceptions these wars have taken place in the developing countries. Major powers have frequently intervened in these wars, increasingly through covert operations. Asia has had the most deaths in these wars (70% for 55% of the world's population). The civilian population has been increasingly made to suffer (75% of the deaths in wars in recent years were civilians, as compared to 50% in 1950). 1987 saw the highest number of such wars since 1945, namely, 27. In 1988 the number dropped to 15. 1988 was also the first year for a long time when no new war was started. (8) Though the number of wars rose until 1987, it has been falling since 1988; that is not to say that the various situations are now so stable that these wars could not break out again.

3. Nuclear Weapons (9)

In 1945 there were 3 atomic warheads in the world: in 1989 there are 57,000. The explosive power of these warheads amounts to 18,000 megatonnes (for comparison: in the 2nd World War, the Korean War and the Vietnam War taken together, an explosive power of 11,000 megatonnes was produced with conventional weapons.) For every human being on earth 3.5 tonnes of TNT existed in 1989.

In 1989 the USA and the USSR possess 23,902 strategic, i.e. intercontinental nuclear weapons. With their tactical nuclear weapons (mines, artillery, torpedos) the two super-powers possess altogether 55,500 nuclear warheads and bombs (or 98% of the total stock). Besides the USA and the USSR the following are recognized nuclear powers: France (an estimated 450 warheads), China (estimated 350), Britain (estimated 300) and Israel (estimated 100-200).

For a long time the club of nuclear-weapon-owning countries managed to keep their circle exclusive. But proliferation is now making steady progress. Some countries (India, Pakistan, South Africa, Argentina, Brazil) are capable of producing nuclear weapons. And the production of missiles, submarines and aircraft capable of transporting such weapons is progressing worldwide.

Given this reality, the INF Agreement of 1987 is undoubtedly extremely important because it has led to the destruction of a whole class of nuclear weapons. But on the other hand, the actual quantity of the nuclear potential destroyed under the INF Agreement represents almost nothing in relation to total stocks. The START talks on a 50% reduction of intercontinental weapons are extremely important but have as yet produced no results. The development of new models of nuclear weapons and launching systems is in full swing - on both sides. The former US Defence Minister, McNamara, placed the number of invulnerable strategic weapons necessary for deterrence at 400 on each side. (10) This means that without a change in the system of deterrence only a reduction to less than 5% would be possible.

A growing number of scientists have also condemned nuclear deterrence because of the possible danger of a nuclear war being unleashed "by mistake" (computer error or something similar), and have warned of the consequences of a "nuclear winter" which would follow any conflict involving the use of nuclear weapons. Nevertheless, the strategies of both the major alliances continue to build on the use of nuclear weapons in case of an escalating conflict. Because of the proliferation of nuclear weapons and the consequence of a nuclear winter, nuclear armaments have become a global threat with repercussions reaching far beyond the countries belonging to the NATO and WTO alliances.

4. Nuclear Testing (11)

Since 1945, 1810 nuclear test explosions have taken place in our world. Between January and September 1989 the USA has carried out 8 such test explosions, the USSR 5 and France 4. After a long period when the USSR applied a unilateral moratorium on nuclear testing, to which the USA did not respond, and despite the USSR's offer of a total halt to nuclear testing - rejected by the USA - the tests are continuing. A Comprehensive Test Ban Treaty (CTBT) to be adhered to by the nuclear powers is lacking. Together with a ban on the production of plutonium and enriched uranium a halt to nuclear testing would put a significant brake on further modernizations. "Quickly implemented, a test ban and a cut-off in fissile materials could ultimately halt the uncontrolled and costly investment in new generations of nuclear weapons." (12)

5. Chemical and Biological Weapons

Chemical and biological weapons are cheap and relatively easy to produce. The USA, USSR, France and Britain possess large quantities of them. An estimated 20 further countries have either produced them or are in the process of doing so. Iraq used chemical weapons against the Kurds during the Gulf War. Libya has been accused of producing chemical weapons with the help of the Federal Republic of Germany and Japan. At the level of words, the rejection of chemical and biological weapons is unanimous, but practical steps to eliminate them have yet to be taken. Now that the verification problem seems to be solved, comprehensive negotiations on chemical weapons may soon get under way.

6. Ballistic Missiles

Ballistic missiles can carry nuclear, chemical, biological and conventional warheads. Even conventional weapons are today so far developed that some of them must be described as weapons of mass destruction. 24 LACAAP countries already have such ballistic missiles or are in the process of developing them (incl. Argentina, Brazil, India, Iran, Israel, North Korea and Taiwan). The medium range missiles banned by the INF Agreement between the USA and the USSR are now being developed by Argentina, Egypt, India, Iraq and Israel. China, the USSR and some Western European countries are exporting ballistic missiles or the relevant technology. North Korea and Argentina are already themselves manufacturing and exporting ballistic missiles.

7. Conventional Weapons

Conventional weapons and their use in a conventional war have been revolutionized by technological progress. Their radius of destruction and

their explosive power are entirely comparable with the smaller nuclear weapons. "With the super weapons of the 1980's, even conventional war holds the threat of mass destruction." (13) Conventional weapons are increasingly capable of massive and indiscriminate destruction.

8. Arms Trade

The overall size of the arms trade has stabilized at a high level. In 1989 arms deliveries amounted to 32 - 35 billion dollars. The easing of tension in relations between the USA and the USSR does not so far seem to have had any influence on the arms trade. From 1984-89 the USSR accounted for 36% of the arms trade worldwide, with 75% of this going to Angola, Cuba, India, Iraq, Libya and Syria. The USA accounted for 29% of the global arms trade, with 65% of their exports going to Egypt, Israel, Pakistan, Saudi Arabia and South Korea.

The main exporters to LACAAP countries from 1984-88 were: USSR, USA, France, China, UK, FRG, Italy, Brazil, Israel, Spain, the Netherlands, Egypt, CSSR, Sweden and North Korea.

The main importers among the LACAAP countries from 1984-88 were: Iraq, India, Saudi Arabia, Egypt, Syria, North Korea, Angola, Pakistan, Iran, Libya, Taiwan, Israel, South Korea, Afghanistan, Argentina.

"There has been a regional shift away from the Middle East (other than the countries around the Persian Gulf), towards Asia, where Japan and India are the big spenders. The Middle East accounted for roughly 50% of Third World imports in 1984; by 1988 this had become 39%. South and South-East Asia accounted for 12% of Third World imports in 1984, rising to 22% in 1988." (14)

9. Military Use of Outer Space

The interest of both superpowers in anti-satellite weapons is increasing. The USA and the USSR continue to spend large amounts on developing ballistic missile defence, with uncertain implications for existing agreements. As regards the Strategic Defence Initiative (SDI), the long-term focus of research is lasers. For various reasons, the original more extensive plans for the military use of outer space had to be revised and cut back.

10. Final Remark

It is not possible here to give more than a rough outline of the main trends and developments. These will be dealt with more systematically and in depth in the following chapter. One thing can, however, be said with certainty at the end of this rapid survey of the available investigations into the world armaments situation: Despite the improvement of the climate of international relations in the East-West conflict, and despite the opening of initial negotiations, very little has changed in the world armaments situation. As regards the problem as a whole, the step from words to action has yet to be taken. But experts are agreed that chances are good. This will be the subject of the next chapter.

III. Global Transformation - Opportunities and Obstacles [15]

1. Processes of Reform in the Soviet Union and Europe

A process of reform aimed at Glasnost (transparency) and Perestroika (restructuring)which began in the Soviet Union a few years ago is having far-reaching effects on the societies of Central and Eastern Europe, as well as in Europe as a whole and in international relations. It began with the slogan "New Thinking" and now, towards the end of 1989, it is clear that not only new thinking is involved but also new ways of doing things. "New thinking" as understood by the East European reformers, means the practical attempt to place the interests on which human survival depends - that is, justice, peace and the integrity of creation - above class, national, group, ideological or any other interests. The credibility of the reform process has been enhanced by many practical initiatives:

- creation of the means of verification of arms control and disarmament agreements;
- recognition of the jurisdiction of the International Court of Justice;
- Payment of outstanding membership dues to the United Nations;
- Strengthening of the peacekeeping role of the United Nations;
- Active involvement in the settlement of regional conflicts;
- Withdrawal of troops from Afghanistan;
- Measures to reduce arms levels, unilateral steps to disarmament, multilateral proposals, troop reductions in the Asian part of the USSR;
- Advocacy of a halt to nuclear test explosions (including a prolonged unilateral moratorium on testing);
- Strengthening or creation of international structures for the demilitarization of outer space, and for the protection of the environment;
- Improvement of relations with China;
- Reduction of forces, tanks and forward base equipment for offensive purposes;
- Support for reform processes in other European countries;
- Proposals for reducing the number of nuclear weapons, linked with the plan to abolish such weapons by the year 2000.

Creative space clearly exists in Moscow for the important goal of reducing the role of military power in international relations generally.

The West - the USA and the majority of NATO countries - have reacted either not at all to these processes, measures and proposals, or else have adopted a wait-and-see attitude. The danger here is that a unique opportunity to demilitarize international relations may be missed. The concept of "discriminate deterrence" proposed by the USA is completely inadequate in view

of the chance to improve the situation. The West's argument that the processes of reform in the Eastern Europe are concerned primarily with economic effectiveness and efficiency is totally insufficient. It denies both the interconnectedness of politics and economics and the nature of the steps taken by the USSR. The process of change must become two-sided if there is to be any chance of reshaping North-South relations in the direction of greater justice. Particularly in the LACAAP countries there is a justifiable measure of distrust of the hope that real detente between East and West will contribute to the positive restructuring of North-South relations. The South fears from experience that detente in East-West relations will simply confirm the dominance of the North. On no account must this happen. That is why it is important that the creation of the single Western European market in 1992/93 should not lead to a "Fortress Europe" exercising a stronger hold of dependence - even dominance - over others in Eastern Europe and the LACAAP countries.

As regards the demilitarizing of international relations, the single Western European market may ensure that war will in future be ruled out among its members. At the same time, the single West European market - like the economic strength of Japan - marks the shift from a bipolar to a multipolar international order, giving an opportunity to demilitarize the highly armed blocs and making common and comprehensive security for all countries and human beings a real possibility. Clearly, the time has come when the notion that one country's security meant another's insecurity will become meaningless if politicians really make use of the opportunity that exists.

2. The state of the global political economy and all that needs to be done to preserve natural resources and protect the environment likewise point in this direction. The international debt crisis and the international economic order underlying it also call for a sweeping change of direction.

3. <u>The Declining Utility of Violence</u>

   The wars in Vietnam and Afghanistan have taught us that, increasingly, powers with vastly superior military strength can no longer win wars. President Reagan reacted to criticism of nuclear deterrence by presenting the Strategic Defence Initiative (SDI). Now that implementation of SDI in its original form seems impossible, there is an ideal opportunity to put a stop to any further development of nuclear weapons. The former consensus on mutual assured destruction has been broken. Individual countries like New Zealand are turning to an exclusively non-nuclear security policy and looking for non-provocative forms of defence. Nuclear-weapon-free zones in Latin America, the Pacific, the Indian Ocean and Europe need our backing. The chance exists to make the movement for global demilitarization truly worldwide.

   The end of the armed conflicts in the Middle East (Iran-Iraq), the withdrawal of the USSR from Afghanistan, the solution of the Namibia problem (with repercussions for Angola and South Africa), the withdrawal of the Vietnamese from Cambodia are examples which demonstrate that "the declining utility of war and violence provides creative opportunities for security enhancement through demilitarization even at the intersections of East-West and North-South conflicts. This is a rare open moment of opportunity in world history."

4. Opportunities for a New Code of International Conduct

With the INF Agreement and the destruction of a whole class of weapons, the opening of talks on strategic nuclear forces and the shift in public opinion in Western Europe - largely thanks to the peace movement - a favourable political climate has been created. This is enhanced by the UN's growing role in promoting peace. The UN has been able to play a positive role in a series of local wars and conflicts. At the same time, it has come to be recognized in some of the conflicts - albeit often belatedly - that efforts on a purely national level or even the use of violence have failed.

5. Rising People Power

In a number of countries authoritarian regimes have been brought to an end because the people have discovered and accepted their responsibility. In the Philippines Marcos was forced to go, in Poland a popular movement (Solidarnost) has a share in government, in China the students rebelled - so far without success, in Chile the people voted against the Dictator Pinochet, in the GDR and CSSR reformers have assumed a major role, and so on.

These trends in contemporary world society suggest a convergence of human needs and desires from all societies on earth that together can achieve major changes in the present code of international conduct and system of international relations.

6. Other obstacles to the process of change which has begun worldwide undoubtedly still exist. Besides the international inability to respond creatively to the initiatives and steps taken by the USSR, these obstacles include: the resurgence of national self-interest in many regions, the continuing militarization in many LACAAP countries, the proliferation of weapons and technology, the troubles and uprisings to be expected in the countries where large sections of the population are being steadily impoverished by the debt crisis, world hunger and its causes, the refugee movements affecting millions of people on earth.

Psychological demilitarization also has to be mentioned here. The post-war order of the two super-powers is drawing to a close. The most obvious sign of this is the opening of the frontiers dividing East and West, especially the Berlin Wall. That order not only produced the existing military, political and economic power blocs; it is also established itself in the mode of up-bringing and education, thinking and sensitivity of the people. The building of confidence, the replacement of distorted enemy images by images truer to reality - in short, the disarmament of mentalities - faces all of us with a tremendous responsibility. It is an outstanding task for the ecumenical movement.

IV. For Comprehensive, Common Security

The goal of an order of peace based on a new international morality can therefore be formulated as follows: "Security must be comprehensive, in the sense that it gives attention to poverty and economic hardship, environmental decay and denial of human rights, along with military concerns. In addition security must be common, in the sense that one

nation cannot achieve security for itself if others remain deeply insecure. The five basic principles of this new international morality are: reciprocity, equity, respect for creation, global democratization, and global demilitarization." (16)

This concept of security needs to be translated into concrete measures in various fields and calls for a practical, creative internationalism. It really demands the active participation of all who can help through individual initiatives to further the necessary process; in other words, members of the alliances and neutral countries must think now about their own independent contribution towards comprehensive, common security. Lines of development here are:

1. Defence strategies and armies must be oriented along strictly non-provocative and non-aggressive lines. This will include: switching to defensive weapons and a structural incapacity for attack, a radical reduction in strategic weapons, a ban on nuclear testing, an end to the deployment of intercontinental missiles and aircraft and all weapons designed for outer space, the dismantling of reliance on nuclear deterrence, internationally binding rejection of weapons of mass destruction, conventional weapons disarmament, and troop reductions.

2. Ending of military interventions, cessation of covert actions and actions under low intensity conflict strategies, dismantling of military bases on foreign territory and reduction of troops stationed on foreign territory.

3. Creation of nuclear-free zones and zones free of weapons of mass destruction wherever moves in that direction are being attempted. Demilitarization of the oceans, prevention of the military use of the Antarctic and outer space.

4. Strengthening of all institutions that can contribute to common security, such as international supervisory bodies to verify disarmament, organs of control to monitor compliance with agreements concerning the non-military use of outer space and, most important of all: strengthening of the UN Peace-keeping Forces and the International Court of Justice.

5. Reinforcement of all non-military forms of security and defence.

6. Comprehensive measures in the field of training and education. Practical measures are urgently needed in all these fields of action. Every country can take independent measures in one or other of these fields in order to increase the political momentum for comprehensive, common security.

V. The Ecumenical Movement and Peace positions

Any reading of ecumenical documents makes it very clear that every WCC Assembly (beginning with Amsterdam, 1948) has challenged Christians and the churches to dedicate themselves to the cause of justice and peace. But it should also be remembered that the ecumenical movement was already very much involved in peace and justice concerns long before the WCC was formed in 1948.The Life and Work Conference meeting at Stockholm in 1925 made an appeal to the churches to renew their efforts in behalf of peace and justice. The appeal was renewed at the Oxford Conference of Church, Community and State (July 1937) - at one point even pronouncing "condemnations of war unqualified and unrestricted." (J. H. Oldham, editor, The Oxford Conference).

CCIA director Ninan Koshy reminds us of this larger historical perspective in these words:

> From the very beginning of this century concern for peace and disarmament played a significant part in the shaping of the ecumenical movement. In its formative stage the WCC was confronted with the problems posed by the Second World War which made a mark on its thinking and the style of its response.

With this background in mind, let us try to highlight the WCC's main peace positions which have come from the respective WCC Assemblies.

1. Through the Assemblies

(The First Assembly - Amsterdam, 1948)

With memories of World War II still very much alive, the First Assembly declared in the form of a confession, and affirmation, that

> ...War, being a consequence of the disregard of God, is not inevitable if man will turn to Him in repentance and obey His law. There is, then, no irresistable tide that is carrying man to destruction. Nothing is impossible with God...

The assembly then issued its strong and now well-known statement that

> War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation of man. We recognize that the problem of war raises especially acute issues for Christians today. Warfare has greatly changed. War is now total, and every man and woman is called for mobilization in war service.

Because war had now clearly become "indiscriminate" in its destructive power, the assembly went on to question the old just war theory. "In these circumstances the tradition of a just war, requiring a just cause and the use of just means, is now challenged."

The assembly left many questions unanswered. For example, no clear conclusion was reached about "just war", but the theme of the deliberations was still that war "... is a sin against God and a degradation of man."

If anything typified the mood of the delegates in their concern for peace, it was their deep desire to move beyond the rubble and tragedy of the recent world wars and to work together to discover the roots and causes of human conflict. "The greatest threat to peace today comes from the division of the world into mutually suspicious and antagonistic blocs." The need to look beyond national interests was recognized. Strong emphasis was given to the importance of international law which all nations should respect. The United Nations was looked up to with hope. The churches' responsibility in this effort was seen to be in helping to lay "that common foundation of moral conviction without which any system of law will break down." Churches should also "support immediate practical steps for fostering mutual understanding and goodwill among the nations..."

(The Second Assembly - Evanston, 1954)

After the bold statement from the First Assembly, condemning war as "contrary to the will of God," the Evanston Assembly was relatively quiet on the question. Nevertheless, the Report of Section IV on International Affairs stated:

> It is not enough for the churches to proclaim that war is evil. They must study afresh the Christian approaches to peace, taking into account both Christian pacifism as a mode of witness and the conviction that in certain circumstances military action is justifiable.

Dialogue encouraged as peacekeeping measure

East-West tensions were still very strong, and the Assembly urged "governments and the peoples to continue to speak to one another, to avoid rancour and malice, and to look for ways by which fear and suspicion may be removed."

Peace is more than absence of war

> "'Peace' means far more that mere 'absence of war', it is characterized by freedom, justice, truth and love."

Nuclear Testing - The assembly did not totally condemn nuclear testing, but insisted "that nations carry on tests only within their respective territories ..." (Section IV report)

At Evanston one could not help but feel the cool breeze of the emerging Cold War. Thus a strong emphasis was made throughout on the need to build trust and to support structures which contribute to international law. Not surprisingly considerable cold war tension was also felt by delegates when East-West matters were discussed. This may have been one reason why Evanston did not speak as specifically on an "anti-war theme" as Amsterdam. This perhaps also influenced the Assembly at time to speak more in personal terms than politically about peacemaking.

> ...it follows that the first responsibility of Christians is to live and work for reconciliation of men to God and, therefore, as individuals and nations, to one another...

(Third Assembly, New Delhi, 1961)

The Third Assembly re-emphasized the urgent need for the churches to engage in efforts for peace.

> There is no more urgent task for Christians than to work together for community within nations and for peace with justice and freedom among them, so that the causes for much contemporary misery may be rooted out.

Protest against arms race / no first use of nuclear weapons

> Churches must protest against the accelerating arms race ... Christians must press most urgently upon their governments as a first step towards the elimination of nuclear weapons, never to get into a position in which they contemplate the first use of nuclear weapons ... (Report on Service)

Mutual confidence and trust building essential / must be universal

> To build peace with justice, barriers of mutual distrust must be attacked at every level. Mutual confidence is the most precious resource in the world today... A creative strategy for peace with justice requires universal recognition of the claims of humanity - of all people, whatever their status, race, sex, or creed. (From An Appeal to Governments and Peoples).

Even if little new or unique was stated as a peace position at New Delhi, the desire to move from "theory to action" was very visible. Examples:

1) the Assembly's Appeal to All governments and Peoples;
2) the authorization of the convening of a consultation under the title, "The Christian's Witness to Peace."

(Fourth Assembly - Uppsala, 1968)

The Fourth Assembly reflected a growing recognition of the complexity of peacemaking and working for justice. Along with the nuclear threat (plus the threat of chemical and biological weapons), such issues as racism, poverty and underdevelopment were more clearly seen to be barriers to peace and justice. To meet these multi-threats the Assembly sensed the need for re-dedication to Christian unity and cooperation at all levels.

The Assembly also welcomed "agreement among the great powers on the Non-Proliferation Treaty as an important step towards averting nuclear disasters..." It was not recognized at that time by the WCC that the Treaty was essentially discriminatory, and would not prevent massive build-up of nuclear weapons by the nuclear-weapon states.

What was perhaps a new emphasis at Uppsala was the deep concern expressed for the rights of all groups in the process of effecting peaceful social change. "All peoples have the right to self-determination ... But majorities must recognize that as well as rights, they have a responsibility for providing the widest possible freedom for their minorities, and minorities also must recognize that majorities also have rights."

As a part of the Martin Luther King Resolution the Assembly asked the Central Committee to"explore means by which the WCC could promote studies on non-violent methods of achieving social change ..."

(The Fifth Assembly - Nairobi, 1975)

At Nairobi the old East-West/Northern Hemisphere disarmament debate no longer held the position it did at earlier assemblies. As CCIA director Ninan Koshy saw it, "The arms race had already distorted social and economic priorities in all countries but affected the poor countries in specially adverse ways." The Assembly made a major effort to analyse the multi-nature of the threats to peace. Militarism has become almost a "way of life" in many countries, and a new approach to peacemaking and theological analysis was called for. An Appeal to the Churches included the following point:

> We call upon the new Central Committee to initiate steps to organize a consultation on disarmament. This consultation should investigate and compare available material on the factors producing the present arms race and the technological, economic, environmental and military implications...

Undoubtedly the strongest statement of all was this admonition and challenge to the churches:

> Christians must resist the temptation to resign themselves to a false sense of impotence of security. The churches should emphasize their readiness to live without the protection of armaments ... (from the Statement by the WCC's Vth Assembly, Nairobi, 1975).

2. Vancouver Assembly Positions - 1983

At Vancouver a clear and unmistakable cry for peace and justice was heard. "The peoples of the world are coming to their feet in growing numbers, demanding justice, crying out for peace. These are the present signs of hope." This Assembly, more than any before, posed in bleak terms the converging global dangers and threats facing humankind:

A. Nuclear weapons / new bread of convential weapons

> ...nuclear weapons claim victims even in the absence of war, through the lasting effects of nuclear bombings, weapons testing...
>
> ... The growing sophistication, accuracy and mobility of new generations of weapons ... make them more dangerous and destabilizing than ever...

The nuclear and "conventional" threat was seen as related, the distingtion blurred. "As the opposition to nuclear weapons grows, new non-nuclear or so-called conventional weapons of mass destruction develop at frightening speed."

B. Militarism

The 6th Assembly noted a frightening growth in the arms race. But the concern was not just about the growth in weapons systems. It was also about the radical way in which militarism is changing the basic priorities of entire societies in much of the world

> "Priorities have been dangerously distorted. Attention has been drawn away from the fundamental rights and needs of poor nations and of the poor within the rich nations."

C. Economic threat - relation to militarism and arms race

> "While the equivalent of nearly two billion dollars (US) is being expended globally each day for armaments, the world economy is engulfed in a prolonged and deepening crisis which threatens every country and international security. The spectre of trade warfare, competitive devaluation and financial collapse is omnipresent...
>
> ...profitable trade in conventional weapons has nearly doubled in the past five years, a very large part of it in the direction of the developing nations and regions where armed conflict already defies containment...
>
> Even without war, thousands perish daily in nations both rich and poor because of hunger and starvation..." (Vancouver Report)

D. Security and Justice

Narrow and false perception of security were seen as contributing to repression, injustice - and thus more insecurity

> "The blatant misuse of the concept of national security to justify repression, foreign intervention and spiraling arms budgets is of profound concern..."

The Assembly said "Security can be achieved only as a common enterprise of nations but security is also inseperable from justice. A concept of 'common security' of nations must be reinforced by a concept of 'people's security'. True security for the people demands respect for human rights, including the right to self-determination, as well as social and economic justice for all within every nation and a political framework that would ensure it.

Other inter-related threats to peace and justice were named : hunger and starvation, human rights violations, continuing nuclear weapons testing etc.

What was new at Vancouver?

While the Vancouver Assembly re-affirmed many of the WCC's former peace positions, it also went beyond them in several ways.
The relationship between peace and justice was re-emphasised, but spelled out with clearer meaning and stronger conviction than heretofore. The interrelationship had been established before,

> ...it was only at the Sixth Assembly, that we made the connection of justice and peace as matter of clear conviction and also an inescapable task. 'Peace is not just the absence of war - Peace cannot be built on foundations of injustice. Peace requires a new international order based on justice for and within all the nations and respect for the God-given humanity and dignity of every person...'

Total condemnation of nuclear weapons, including production, deployment, use of.
Though nuclear weapons had been condemned before, Vancouver established a much stronger and comprehensive position. Adopting the declaration expressed by the 1981 Amsterdam Public Hearing on Nuclear Weapons and Disarmament the Assembly confirmed :

> We believe that the time has come when the churches must unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity and that such activities must be condemned on ethical and theological grounds.

No justification for nuclear deterrence The Assembly declared that

> Nuclear deterrence, as the strategic doctrine which has justified nuclear weapons in the name of security and war prevention, must now be categorically rejected as contrary to our faith in Jesus Christ who is our life and peace.

Call for new, truly ecumenical approach

The multi-threats to peace demand renewed unity of commitment and unity. A wholistic approach is more than ever necessary because the many combined

forces which threaten peace (militarism, economic factors, racism, human rights abuse, oppression etc.) have become too closely intertwined to threat separately.

> "The ecumenical approach to peace and justice is based on the belief that without justice for all everywhere we shall never have peace anywhere."

Peace-making an issue of faith

The Assembly gave a strong call for a renewed confession of faith and witness. Justice and peace received virtual "confessional status".

> "The churches today are called to confess anew their faith, and to repent for the times when Christians have remained silent in the face of injustice or threats to peace..."

Churches were encouraged to :

- intensify their efforts to develop a common witness in a divided world, confronting with renewed vigour the threats to peace and survival and engaging in struggles for justice and human dignity;

- become a living witness to peace and justice through prayer,
- worship and concrete involvement...

And to support :

- a mutual and verifiable freeze on the development, testing,
- production, and deployment of nuclear weapons...

- completion of a Test Ban Treaty

- the negotiation of a treaty providing for the total demilitarization of space, including the banning of all nuclear, anti-satellite and anti-missle systems in space.

- commitment by all nuclear-weapon states to a policy of no first use of nuclear weapons...

VI. Some Questions for Further Ecumenical Debate

1) In the period since the 2nd World War it will be noted that in the ecumenical movement's concept of peace, the initial focus on disarmament and the non-violent settlement of conflicts has given way since the end of the sixties to efforts for peace and justice. This is biblically and theologically founded, ethically imperative and politically essential. Tensions and conflicts are inevitable in the process, not just in the ecumenical debate but also in practical politics. In many church and ecumenical documents the quest for peace with justice is already seen as the mark of the ultimate goal of a "Peace Church". To the focus on justice and peace the Vancouver Assembly added the preservation of the natural bases of life, the integrity of creation. The connection between the three concepts is obvious. Foreign debt can lead to the economic exploitation of a country's people, its soil, air, water, natural environment and resources, thereby curtailing or even denying the right to life of

future generations. But it can also lead to that country's impoverishment, social unrest and militarization or even military dictatorship, and in such cases torture, oppression and violation of human rights are not uncommon. The Annual Report of Amnesty International for 1989 reports an increase in such human rights violations. The inherent connection or relationship is obvious - but our response is not. It is the task of the JPIC process to throw light on all angles of the connection and to contribute to developing possibilities for practical action at all levels of society. Problems can no longer be solved at the expense other countries and human beings or to the detriment of future generations, nor in ways that create new problems. This is what is new in the situation today. A genuine change of heart - conversion - is urgently needed.

Many of the ideas developed in the ecumenical debate can be of use to us here. As far as witness to peace on the part of churches and individual Christians is concerned, a great deal has already been said in the previous chapter. But JPIC reaches beyond that. Thus, for example, all that was said about a Just, Participatory and Sustainable Society (JPSS) between the Nairobi and the Vancouver Assemblies is extremely important. A process of transformation along the lines of JPIC requires societies which are "just, participatory and sustainable". It also requires churches which will become peace churches, practising in koinonia, litourgia, marturia and diakonia, a concept of peace which embraces justice, peace and integrity of creation. To this end the following problems must be dealt with and answered (here with specific reference to peace):

1) Can the model of the "just war" be maintained as the ethical standard? Churches apply the model in different ways. Its criteria are:

   - legitima potestas: Only a legitimate authority may declare war;
   - causa iusta: Only a breach of law by the enemy is a just ground;
   - pax: The goal of war can only be to re-establish peace;
   - recta intentio: The goal must not be the destruction of the enemy, but to establish recognition of the state of peace;
   - debitus modus: Proportionality of means is required.

On the basis of these, some churches come to reject the system of deterrence based on weapons of mass destruction, while others opt for tolerance of the system for a limited period of time and on certain criteria. They form their ethical judgement on the basis of these criteria.

Other churches think the model of the "just war" can be used to legitimate unjust wars and that given the state of arms development and a corresponding war scenario, the possibility of a just war is altogether excluded. They therefore propose that the model of the "just peace" be developed as a helpful alternative on which to base ethical judgements.

The question is: will the model of a "just peace" supersede that of the "just war"?

2) How can our churches become "churches of a just peace"?

3) Does this call for a revaluation of the testimony of non-violence in the ecumenical movement?

4) What forms need to be created to give practical expression to this understanding of peace? The suggestion of the JPIC meeting in the GDR concerning the setting up of an ecumenical Schalomdienst (diakonia for schalom) is worth examining.

5) Can the churches express, besides the "preferential option for the poor", the equally preferential options for non-violence as a means of settling conflicts, and for the right to life of the whole creation.

Footnotes

1) SIPRI Yearbook 1989, Dr W. Stützle, Director of SIPRI (The Stockholm International Peace Research Institute).

2) The Consultation on Militarism, Eds. CCIA and IDOC, The Security Trap, Rome 1982, p.133;

3) Cf.2, op.cit., p.137.

4) Final Document of the European Ecumenical Assembly "Peace with Justice", para. 11.

5) Cf. 4. op. cit. para. 86a.

6) The figures in this chapter are all from two sources:
   a) SIPRI Yearbook 1989, World Armaments and Disarmament, Oxford University Press, 1989
   b) Ruth Leger Sivard, Washington D.C. 1989, World Military and Social Expenditures 1989, 13th edition.

7) Calculated on the basis of US$ 1986

8) ~~All figures this far based on Sivard, cf. 6b~~
   SIPRI uses other criteria; according to its calculations the number of wars falls from 33 to 27.

9) Figures according to SIVARD, cf. 6b

10) SIVARD (cf. 6b), p.15

11) Figures from press releases on the disarmament initiative of the six countries (Argentina, Greece, India, Mexico, Sweden, Tanzania) of 15/9/1989.

12) SIVARD (cf.6b), p.42

13) SIVARD p.15.

14) SIPRI Press Release, 17/5/1989, p.7.

15) The presentation in the following two chapters is based on
   Robert C.Johansen, "The New Global Context for Security. A Strategic Overview", Notre Dame, USA
   prepared for the Consultation on Militarism and Disarmament, CCIA of WCC, October 15 - 20, 1989, Geneva, Switzerland.

16) Johansen, op. cit., pp 39 and 40.

Prepared in November,1989.

Translated from the German Language Service, WCC

Background paper for the Third Act of Covenanting

THE GLOBAL WARMING TREND : A CHALLENGE TO HUMANITY'S CAPACITY TO CONFESS WRONGDOING AND TO SEEK INTERNATIONAL CO-OPERATION FOR PLANETARY SURVIVAL

(An Appendix to the 2nd draft Document "Between the flood and the rainbow - Covenanting for "Justice, Peace and Integrity of Creation", prepared for the World Convocation on JPIC, Seoul, 5.-13. March 1990 by David Hallman on behalf of Church and Society, WCC).

Introduction

"Global warming is the greatest crisis ever faced collectively by humankind; unlike earlier crises, it is global in nature (and) threatens the very survival of civilization." (Statement from the International Conference on Global Warming and Climate Change: Perspectives from Developing Countries, New Delhi, February 1989).

The human community is facing the consequences of its lifestyle: the global warming trend (the greenhouse effect). The polluting emissions of industrialized societies are leading to a change in the earth's climate so dramatic that every person will likely be affected. Many will be displaced as their homes are covered by rising sea levels. Others will be driven off their formerly fertile lands by repeated devastating droughts. The world's food supply may be threatened as some of the most productive grain-growing areas suffer excessive heat and lack of moisture. Shifting sea currents could increase the number and the violence of tropical storms.

Scientists around the world are documenting this greenhouse effect, its causes and likely consequences. The consensus within the research community is growing rapidly fostered by a massive international effort co-ordinated by the United Nations.

Public awareness is increasing. National environmental groups and the international networks that they are forming are playing a major role in public education and advocacy. Citizens around the world are starting to insist that their governments take the problem seriously.

Governments are showing signs of listening. At least their rhetoric displays a recognition of the seriousness with which their citiyens view the greenhouse effect. They have organized some international efforts to co-ordinate research and develop recommendations for action. However, when it comes to the difficult decisions that will require major changes to our collective lifestyle, those same governments appear wedded to the present models of endless growth and exploitation of the earth's resources in a scandalously inequitable international economic order.

The Christian community can and must play a role. We must confess the contemptuousness with which our theology has long regarded God's creation. We need to call upon our societies to confess their arrogance which has assumed that the earth belonged to humankind to do with as it wished. With humility and courage, we must seek to build bridges with our sisters and brothers around the world that we may together work to halt the destructive practices that are threatening the earth's atmosphere and thereby forestall the worst of the consequences of the greenhouse effect.

The Causes and Consequences of the Greenhouse Effect

A blanket of gases is developing around the earth and causing the atmosphere to warm. The primary gases are carbon dioxide, chlorofluorocarbons (CFCs), methane, nitrous oxide, and surface ozone. These are released into the atmosphere from a variety of human industrial, agricultural, and consumer activities.

The most serious greenhouse gas is carbon dioxide. The amount of CO2 in the atmosphere has fluctuated over the centuries but has been rapidly increasing with industrialization over the past 200 years. Over more than a thousand centuries, carbon dioxide concentrations in the atmosphere were between 200 and 275 parts per million by volumn (ppmv). Just before the industrial revolution, they stood at 275 ppmv. Today, they are 345 ppmv. If present trends continue, carbon dioxide levels in the atmosphere could reach 550 ppmv. as early as 2050.

The other gases are also accumulating rapidly. There has been a doubling in the quantity of methane in the atmosphere over the past 250 years. It comes primarily from agricultural practices like rice paddies and grazing livestock. The increase in the use of chemical fertilizers in farming is releasing more nitrous oxide into the atmosphere. The average concentration of low-level ozone is rising steadily particularly in urban areas. Roughly 75% of the human-produced ozone comes from automobile exhaust.

All of these greenhouse gases contribute to the problem but carbon dioxide is by far the major contributor. It represents almost 50% of the accumulated gases. The primary source of the CO2 is the burning of fossil fuels (coal, oil and gas). At present, the burning of these fossil fuels releases close to 5 billion tonnes of carbon, as gaseous carbon dioxide, into the atmosphere annually. Most of this comes from power plants using coal and oil to produce electricity. Cars and trucks also are an important source.

Considerable amounts of carbon dioxide are also released into the atmosphere as a result of global deforestation. When large tracts of forests are burned for development, vast quantities of carbon are sent into the atmosphere. Estimates suggest that as much as 1 - 2 billion tonnes of carbon are added each year as a result of deforestation.

Before this layer of greenhouse gases became so thick in the atmosphere, much of the earth's heat created from the sun's rays was reflected back out through the atmosphere. Now, this blanket is trapping that heat and keeping it closer to the planet's surface.

It is difficult for scientists to predict with complete accuracy what is going to happen if the greenhouse gases continue to accumulate as they have been. However, a growing consensus is emerging and was summarized in the Statement of the World Conference on the Changing Atmosphere, Toronto, June 1988:

> "There has been an observed increase of globally-averaged temperature of $0.7_{o}C$ in the past century which is consistent with theoretical greenhouse gas predictions. The accelerating increase in concentrations of greenhouse gases in the atmosphere, if continued, will result in a probable rise in the mean surface temperature of the Earth of 1.5 to 4.5 degrees Celsius before the middle of the next century.

Marked regional variations in the amount of warming are expected. For example, at high latitudes the warming may be twice the global average. Also, the warming would be accompanied by changed in the amount and distribution of rainfall and in changes in atmospheric and ocean circulation patterns. The natural variability of the atmosphere and climate will continue and be superimposed on the long-term trend, forced by human activities.

If current trends continue, the rates and magnitude of climatic change in the next century may substantially exceed those experienced over the last 5000 years. Such high rates of change would be sufficiently disruptive that no country is likely to benefit in toto from climatic change.

The climate change will continue so long as the greenhouse gases accumulate in the atmosphere.

There can be a time lag of the order of decades between the emission of gases into the atmosphere and their final manifestation in atmospheric and biological consequences. Past emissions have already committed planet earth to a significant warming.

What would be the consequences of such changes in the climate?

Vast areas in the interior of continents would likely have hotter temperatures and less rainfall. The drought conditions in much of the grain growing areas of the U.S. and Canadian prairies during the summer of 1988 is seen by some as the pattern of the future. Similarily, the sub-Saharan region of Africa could experience permanently the droughts that have hit the area so much this decade.

The warmer atmosphere would melt ice in the polar regions causing a significant rise in the level of the oceans. It is possible that with present trends, the sea level could rise by 1.5 m by the middle of the next century. According to the United Nations Environment Programme, this would cause severe problems around the world. In the Nile Delta, one fifth of Egypt's arable land would be flooded dislodging 10 million people. In Bangladesh, rising sea levels could cover up to one sixth of its area where more than a quarter of its 90 million people live. For the east coast of the United States, it is estimated that more than $100 billion (US) would be required to protect against a one meter rise. Most developing countries would not have economic resources of that magnitude. Even in the richer countries, such costs would cause major economic disruptions. A low-lying country like the Netherlands would have great problems not only protecting its land but dealing with difficulties like the salinization of drinking wells.

Another expected consequence of global warming would be an increase in the frequency and the intensity of storm activity. Maritime areas in particular would suffer from such storms.

There are many other probable effects of global warming. Agriculture would be possible in some northern areas for the first time though the soil conditions would limit their productivity. On the other hand, places where certain types of crops have been traditional would suffer because of lack of rain and too severe heat. Navigation would be extended past the usual freeze-up times but systems based on a certain level of lakes and seas would need to be redesigned. It is likely that on the whole, developing nations would suffer

more severly than the industrialized countries in part, because their geography makes them more vulnerable and in part, because they lack the economic resources to do much to prepare themselves.

In addition to the consequences that scientists are already projecting, there will be doubtless others which cannot be as yet anticipated because of our inadequate understandings of the complex ways in which climate change occurs.

Addressing the Threat of the Greenhouse Effect

Though there are continuing uncertainties about the degree of the impacts of global warming, enough is known to warrant assertive action to limit the extent of its destructiveness. The key is to reduce the emission of the greenhouse gases which are causing the warming trend. There is much that can be done if there is sufficient political will.

a) Energy

The burning of fossil fuels in the production of electricity is the single largest source of carbon dioxide emissions. Any strategy to deal with the greenhouse effect has to have at its base a plan to reduce the amount of coal, oil and gas which is burned. At present, there are two major approaches being suggested to accomplish this goal.

The more promising approach is to dramatically increase the conservation of energy, to utilize it to its maximum efficiency, and to develop alternative, renewable energy sources. There already exists much of the technology needed to reduce to a considerable degree the amount of energy that is being used and wasted particularly in industrialized countries. Dr. Amory Lovins in a paper entitled Energy, People and Industrialization points out that in the United States:

> "full practical use, in existing buildings and equipment, of the best electricity-saving technology already on the market would save three-fourths of all electricity now used... and full practical use of the best demonstrated oil- and gas-saving technologies would save three-fourths of all oil now used..."

Many people are living with the assumption that energy conservation and efficiency are impractical or would result in serious reductions in the standard of living. Quite the opposite is true. The economic costs of the way that so much energy is presently wasted are going to force societies to pay more attention to conservation and efficiency. The role that carbon dioxide plays in contributing to the greenhouse effect now gives environmental urgency to such a shift. A report by Drs. Robert Mabro and Ann Davison of the Oxford Institute for Energy Studies, The Environmental Impact of Present and Future Energy Consumption, concludes that:

> "a universal drive towards better fuel efficiency already makes economic sense, and in tandem with a substitution programme can forestall the worst effects of global warming by an appreciable period.
>
> During this time a determined research effort should be able to commercialize renewable energy sources to the point where they can take over a very large part of world energy consumption. Research on traditional fuels may in the meantime produce new ways of using fossil fuels without producing such intractable pollution problems.

> The encouraging feature of conservation is that it makes sense for each consumer and for each government, and does not require international conferences and agreements before it can start.
>
> Far from investments in energy efficiency putting countries at a competitive disadvantage they would improve economic performance. The environment will benefit from a strategy adopted for purely economic reasons."

This combination of conservation, energy efficiency and alternative, renewable sources points to a much more sustainable and environmentally healthy approach to energy production and use. It moves away from a blinkered obsession with constantly increasing the supply of energy and attempts to develop more rational approaches and limits to the demand for it.

The second major strategy that has been suggested by some to reduce the amount of fossil fuel being burned to create electricity is to displace coal and oil burning power plants with nuclear facilities. There are already some major promotional compaigns in various countries sponsored by the nuclear industry aimed at convincing a public that is worried about the greenhouse effect, that the answer lies in a big expansion of nuclear energy programmes.

However, current research is raising many questions about the economic and environmental viability of switching from coal to nuclear as a strategy for dealing with the greenhouse effect. A number of studies have compared the feasibility and costs for reducing carbon dioxide emissions between a strategy that relies primarily on improved energy efficiency, conservation and renewable sources and on the other hand, a strategy that replaces fossil fuel generating facilities with nuclear plants. These studies come to the conclusion that the first option is less expensive, faster, more environmentally-sensitive and more politically and socially acceptable as a means of accomplishing CO2 emission reductions than would be a large scale conversion to nuclear.

In testimony before a June 1988 U.S. Congressional Joint Hearing on Technologies for Remediating Global Warming, Dr. Bill Keepin of the Rocky Mountain Institute reported on comparisons of the two approaches and found that:

> "Each dollar invested in electrical efficiency displaces nearly seven times more carbon than a dollar invested in nuclear power.
>
> For every $100 invested in new nuclear power, approximately one tonne of additional carbon is released into the earth's atmosphere that <u>could</u> have been avoided, had that money been invested in improved efficiency. This provides a measure of the environmental opportunity cost of nuclear power."

In addition to these economic arguments in favour of energy efficiency over nuclear power as a primary strategy for dealing with global warming, there are also practical dimensions. There is just not enough time to launch a massive nuclear expansion programme if we are to avert the worst of the greenhouse effect.

A study by Public Citizen (Critical Mass Energy Project) of Washington indicates shortcomings in a strategy that relies on nuclear replacing fossil fuels:

"To reduce fossil fuel use by one-half, the world's rate of completion of nuclear plants between 1995 and 2020 would need to be multiplied almost 40-fold from the 1975-1985 rate - from one every three weeks to thirteen per week. Even if energy efficiency has already partially reduced fossil fuel use, the need for non-fossil fuel energy supplies would necessitate increasing the rate of nuclear plant construction by 11-fold."

One of the major advantages to a greenhouse effect strategy that emphasizes conservation and efficiency is that most people can participate in such an approach within their own homes and lifestyles. There are many ways of conserving energy including insulating one's home to prevent loss of heat, turning off lights in rooms not being used, and purchasing energy-efficient appliances. There are an increasing number of highly energy efficient products on the market from light bulbs to refrigerators. Consumers need to demand of manufacturers and retailers that such products be more readily accessible. Larger-scale conservation and efficiency approaches will require local, regional and national government regulation in the forms of building codes and manufacturing standards.

Support is also needed for research and development of renewable energy sources. Major public financing in the past has gone into nuclear and fossil fuel technologies. It is time that the priorities shift in directions more likely to assist in mitigating a major environmental threat like the greenhouse effect.

International co-operation is essential if developing countries are to have access to energy efficient technologies at prices that they can afford. India and China have massive programmes underway to make refrigeration available to their citizens. Unfortunately, they are relying on the same energy-wasting refrigerator designs that are still largely in use in industrialized countries and thus are having to vastly expand their energy production capacity. China has plans to build 200 coal-fired power plants. Such projects could easily undermine advances made by industrialized countries in reducing their emissions of carbon dioxide. The technologies exist to make much more energy efficient refrigerators but they are not as yet widely available commercially either in industrialized or developing countries. A combination of consumer pressure, government regulation and industry initiative is necessary to ensure that the availability of such technology both in the industrialized and developing countries becomes an urgent priority.

b) Transportation

The driving of individual automobiles and trucks is another major source of greenhouse gas emission, in particular, carbon dioxide and nitrogen oxides. In the United States, the transportation sector accounts for almost a third of the carbon emissions annually. Airplanes and non-electric trains add to the pollution coming from the highways.

Car manufacturers have generally been hesitant to accept the need for much higher standards of fuel economy in their vehicles. The technology for such improvements is either already available or could probably be made commercially viable in the near future. Consumer pressure and government regulation may be needed to make the difference.

But improving the efficiency of vehicles is not likely to be a sufficient answer. Societies will be forced to look to ways of discouraging the use of individual cars and increasing the use of public transportation.

c) Deforestation

Deforestation contributes to the greenhouse effect in two ways. When trees are felled and burned, large amounts of carbon which had been stored in the trees are released into the atmosphere. Secondly, the loss of trees removes one of the prime means by which the earth's atmosphere is purified. The photosynthesis process of growing vegetation like trees absorbs carbon dioxide from the air and releases oxygen. Thus if there are significantly fewer trees available to absorb carbon dioxide, the world's greenhouse problem is exacerbated.

Approximately 20 million hectares of forests are being lost annually through deforestation. Much of this is as a result of unsustainable logging practices, land development to create pasture lands for the export of beef, or the opening of areas for settlement and farming.

Through national and international efforts, the means must be found to reduce this degree of deforestation and indeed to increase the stock of growing trees. The situation is particularly serious in rainforest areas since that type of forest absorbs very large quantities of carbon dioxide.

The deforestation problem cannot be viewed in isolation from the economic crisis of Third-World debt. Countries like Brazil are being criticized (largely by the First-World) for allowing large portions of their rain forest to be destroyed. But a major factor in such deforestation is the country's economic crisis which is tied in large measure to the massive interest payments owed to those same First-World countries. A more equitable economic order is essential if global environmental problems like the greenhouse effect are to have any chance of being effectively tackled.

d) International Action

The major focus of international co-operation concerning the greenhouse effect is within the Intergovernmental Panel on Climate Change. This programme was established in 1988 under the joint sponsorship of the United Nations Environment Programme and the World Meteorological Organizations. Three IPCC working groups are reviewing current research and developing recommendations. One of the groups is assessing all scientific information on climate change; the second is assessing the environmental and socio-economic impacts of the global warming; the third is developing response strategies to cope with climate change. Over 1000 experts from 50 to 60 countries are involved actively in this research.

The plan of the United Nations Environment Programme is to have the report from the Intergovernmental Panel on Climate Change completed by the early fall of 1990. Based on that report, there is the expectation that international negotiations can begin in late 1990 with the aim of having a framework treaty on global warming ready for signature by 1992.

Outside of this official system, there are many other groups primarily nongovernmental organizations that are developing educational and advocacy resources to help citizens in their countries take action now to reduce some of the contributing emissions to the greenhouse effect. The Greenhouse Network based in Washington and the Climate Action Network based in Canada and Europe are offering valuable services to both citizens and governments. An important NGO Statement of Policy Options to Curb Climate Change was presented to the

May 1989 meeting of the Governing Board of the United Nations Environment Programme by a coalition on environment groups co-ordinated through the Environmental Liaison Centre in Nairobi.

e) Church Action

Churches around the world are becoming very involved in addressing the problem of the greenhouse effect. European churches have been studying and developing recommendations about two of the major contributors to global warming: fossil-fuel energy production and transportation. Canadian churches have adopted, policies on the greenhouse effect and are active in advocacy, education and building networks with groups in other industrilized countries which account for the majority of the greenhouse gas emissions. American denominations have provided support to the growing coalitions in that country which are seeking to confront the U.S. contribution to global warming.

There is also emerging international, ecumenical action. At the Ecumenical Assembly on Peace with Justice for the Whole of Creation (Basel, Switzerland, May 1989), an informal agreement was reached between European and Canadian churches to work together on the problem of the greenhouse effect and in particular the role played by energy production and use. Participating in the agreement and the discussions leading to it were representatives from churches from Canada, Czechoslovakia, Federal Republic of Germany, France, German Democratic Republic, Great Britain, The Netherlands, Sweden and Switzerland.

The issue is also arising on the agenda of churches in other parts of the world. The Pacific Conference of Churches have expressed their concern over the problem of global warming and its consequences.

There is considerable opportunity for churches to work together to help co-ordinate and reinforce their strategies.

Conclusion

The problem of global warming is by definition a worldwide issue. It demands global co-operation. The magnitude of the greenhouse effect is also so great that humanity will have to devise co-operative strategies between this and future generations. The consequences of global warming, strategies for reducing the emission of greenhouse gases, and remedial approaches to the unavoidable impacts will span decades.

Christian theology can bring to the issue a respect and love for God's creation and a determination to exercise more responsible stewardship than heretofore. Churches have an important role in articulating this theology and its ethical implications, educating their members to the individual and collective actions that they can take, and co-ordinating advocacy strategies. The survival of creation demands that we embrace that challenge with urgency and commitment.

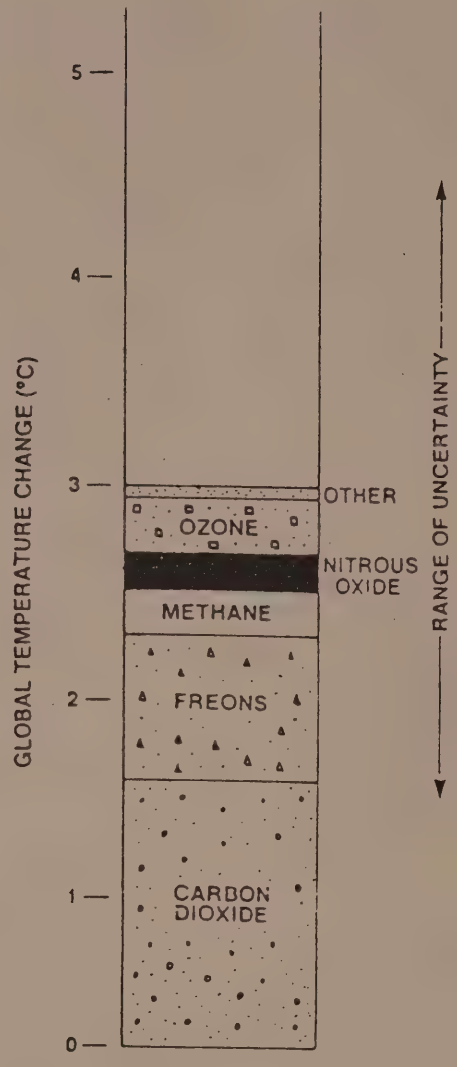
The "Greenhouse Effect"

1. Solar energy enters the atmosphere (unimpeded by CO_2).
2. Light is absorbed by the earth. It is reradiated at longer heat wavelengths, some of which are captured by CO_2; the others escape into space.
3. At the normal atmospheric CO_2 level the quantity of light and heat escaping into space determines the earth's temperature and climate.
4. Higher concentrations of CO_2 trap more reradiated heat. Atmospheric and surface temperatures increase, affecting weather and climate.

from The Greenhouse Gases, Environment Canada Fact Sheet, Canadian Climate Centre, 4905 Dufferin St., Downsview, Ontario, Canada M3H 5T4

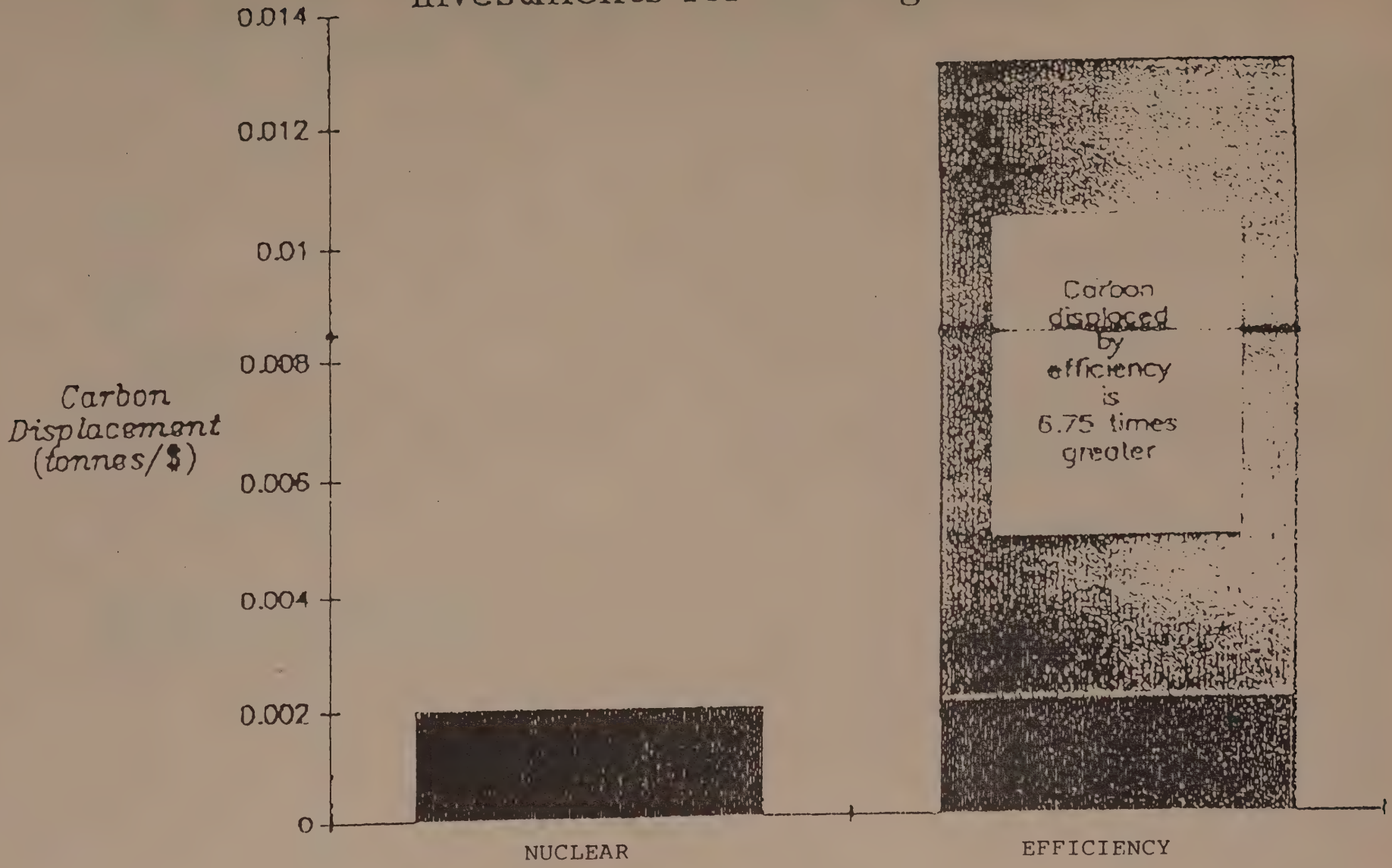
Global Warming

Global temperature may rise an average of 3 °C by the year 2030. The major contributors to this warming are expected to be carbon dioxide and CFCs, with the other greenhouse gases having lesser effects, as indicated (based on current rates of emission).



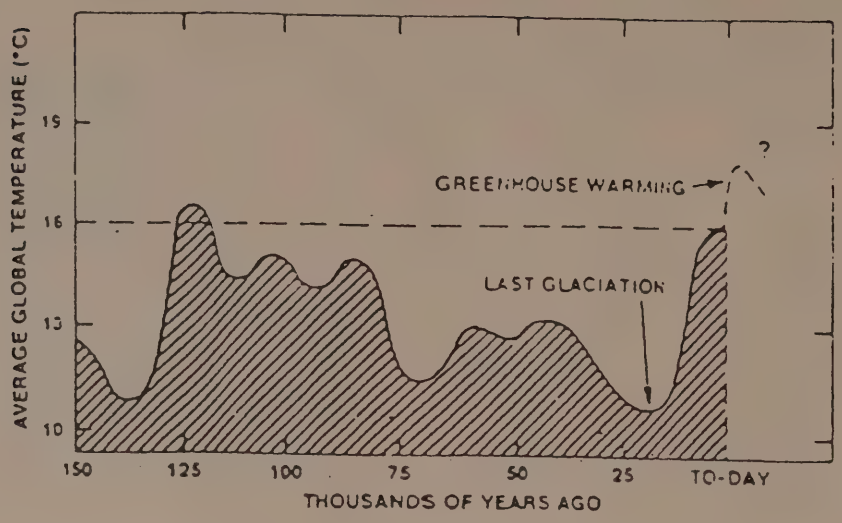
from The Greenhouse Gases, Environment Canada Fact Sheet,
Canadian Climate Centre, 4905 Dufferin St.,
Downsview, Ontario, Canada M3H 5T4

Relative Efficacy of Nuclear and Efficiency Investments for Abating Carbon Dioxide



from Greenhouse Warming: Efficient Solution or Nuclear Nemesis?, Bill Keepin, Rocky Mountain Institute, Snowmass, Colorado, U.S.A. 81654

Historic Climate Change



A change of only 6°C in global temperature separates ice ages from warmer periods. Anticipated global warming over the next 50 years could exceed anything experienced in human history.

from Climate Change and Variability, Environment Canada fact sheet,
Canadian Climate Centre, 4905 Dufferin St.,
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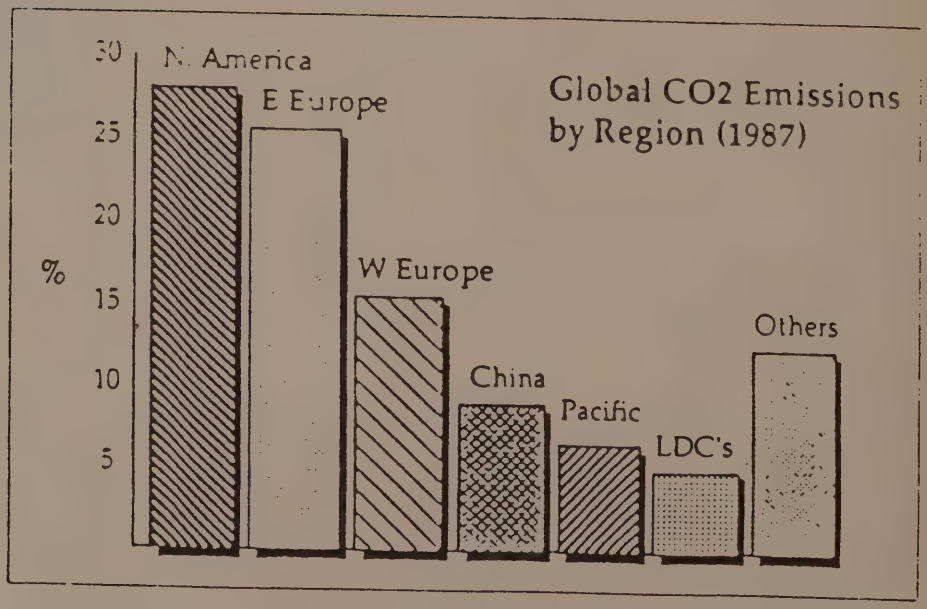

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Erratum

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